

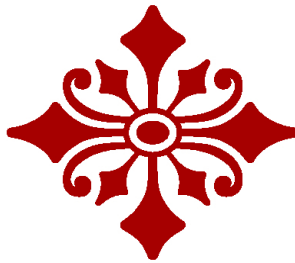
Æques a Servitio Dei

Missa Mystica

A l e x a n d r i n a

(Revised Alexandrine Rite)

~ *English Edition* ~



ATHENS 2021

Æques a Servitio Dei
Missa Mystica Alexandrina
(Revised Alexandrine Rite)

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Table of Contents

Introduction	5
Lighting of the Candles	15
Part I: Missa Mystica Alexandrina	17
Part II: The Alexandrine Rite in its original form (Philip Schaff's English translation)	57
Part III: The Alexandrine Rite in its original form and language (taken from Neale's 1896 edition)	91

Introduction

In order to help the reader see what it is that this book brings, we should first define some notions; we will do this in the traditional form of «catechism» or ~ if we may use a modern expression ~ in the form of Q&A.

What does the word «church» mean?

Both the Greek and Latin words for «church» (i.e.: *ecclesia*) are derived from the Greek word *ecclēsis* which means *appeal*. The church is the sum of the people that respond to the appeal of the Word-made-flesh. The church is not the priests. It is not an structured organization with grades, offices, salaries, cannon laws, whose members endorse certain dogmas. The church consists of those people that want to adopt Christ's Truth in their lives. These people, may *formally* belong to this or to that christian denomination, but *essentially* they are *spiritually orthodox*. Ideally, the church comprises the whole humanity. In reality, the church ~ one and undivided ~ comprises each congregation.

What is spiritual orthodoxy?

Spiritual orthodoxy is the optimal ontological position that man may have towards God at each

moment; that is, the optimal position that is permitted to him (or conceived by him by his consciousness) at a given time. This ontological position defines man's *relation* to God; it is this very *relation* that gives validity and power to man's word.

What is the basis of the Unity of the Church?

The unity of the Church is based on the unity of Christ's Person, that is Present at every celebration of the Holy Eucharist, «broken yet not divided». This makes the Russian priest and theologian Nicolai Afanasiev conclude that *«unity and fullness [of the primitive Church] were not contained in the sum total of local churches nor in their confederation (which never existed), but rather in each local church»*.¹

What is the goal of the Church?

It is the actualisation of God's Will on earth, as defined by the Divine Word: *«seek ye first the kingdom of God, and his righteousness [Matth. 6.33]»*. (More on that below).

What is the content of Christ's appeal?

The Word-made-flesh summoned people to gather and *worship* God the Father *in group*, according to the Sacramental Rite that He bequeathed to us during the Last Supper.

1 N. Afanasiev, *The Church of the Holy Spirit*, University of Notre Dame Press, Notre Dame, Indiana; author's introduction.

What does «worship in group» mean?

Offering worship to God means *offering ourselves to Him*. This worship should be offered in group and not individually.

What is a congregation?

It is a group of people that come to a Temple in order to offer to God the Father the fore-mentioned group worship. The group of people constitutes a congregation only if it fulfills certain conditions.

First of all, they should have the intention to worship. This is not so evident as it seems. Many people go to Church simply to attend (to watch the priest celebrating), as if the Holy Eucharist were a spectacle. Other people go in order to pray. But Christ Himself says about praying: *«But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly»* [Matth. 6.6].

So, the Holy Eucharist is neither a spectacle to attend, nor an occasion for prayer. It is a divinely prescribed way to worship God; that is, to *offer ourselves to Him*.

The second condition is that the worship be offered *in group*. This presupposes that the group of the people gathered to worship God is ~ both essentially

and manifestly ~ *united*. «*All with one accord in one place*» [Acts 2.1]. «*One body and one spirit*»². They should have in mind that they all are different members of one body: Christ's Body, as St. Paul says.

What is the purpose of this worship?

The purpose of this group worship is not the individual salvation, because then Jesus Christ would not call people to worship God *in group*. Besides, «*For whosoever will save his soul shall lose it; but whosoever shall lose his soul for my sake and the gospel's, the same shall save it*» [Mark 8.35].³

This means that the individual pursuit of salvation is not less egoistic than the individual pursuit of mundane goods, so it cannot be the goal of spiritual life,

The goal of spiritual life is none other than the formation of the Body of Christ by (or through) the congregation. St. Paul states it clearly: «*Now ye are the body of Christ, and members in particular*» [A Cor. 12.27]; «*Know ye not that your bodies are the members of Christ?*» [A Cor. 6.15].

The Divine Word states the need for group worship (in contrast to individual worship) in these

2 The Ancient Alexandrine Rite (or Liturgy of Saint Mark), in the *Prayer of the Kiss*.

3 The ancient Greek text uses the word *psychē* (soul) and not *zoē* (life).

words: «*For where two or three are gathered together in my name, there am I in the midst of them*» [Matth. 18.20].

So, if the Sacrament of the Holy Eucharist is focused on the notions of Christ's Body and Blood, this is because its goal is to make manifest the Body of Christ by (or through) the congregation, in Truth and in Spirit, but in reality and not just «symbolically». Then Christ's Life, Christ's Blood will flow in every member.

This formation of Christ's Body is equivalent (or is identical) to the Coming of God's Kingdom, that «is nigh». And then, man is saved, because he participates in the Divine Life. But this salvation comes as a result, as a consequence (and not as a goal from his part).

So, what is the Kingdom of God?

St. John gives us the answer in a very emphatic and explicit way: «*And hath made us a kingdom, priests unto God and his Father*» [Rev. 1.6].⁴

What is the role of Love?

Love is the force that unites different members or cells into one organism or body. In this context, Love should not be considered mearely as an emotion. Love is the awareness and the feeling that we are all called to be members of Christ's Body; thus, any opposition among the members is inconceivable. Each member ~

4 This is the exact wording of Codex Sinaiticus.

because of this awareness and feeling ~ shows respect to all other co-members of the same Body, recognises their uniqueness and their importance, is united to them, offering its own personal contribution and accepting the other members' offer.

In what consists the Christian ascetics?

It consists in the transcendence of the Self, by the force of Love. Only thus can the Collective Unity be formed, by means of which ~ conditionally ~ the Christ's Body or God's Kingdom will appear.

What is the meaning of the symbol of the Cross?

It denotes the diffusion of the Self (central point) towards all directions (the four legs). It means the incessant offering of ourself (what we are, what we can, what we possess) towards all directions, in an always benevolent, altruistic and uniting interaction of ourself with the others.

The cross is the symbol of Love par excellence. The only sacrifice that it entails is the sacrifice of egocentricity. That is why the Word-made-flesh, while saying: «*If any man will come after me, let him deny himself, and take up his cross, and follow me*» [Matth. 16.24], He adds: «*For my yoke is easy, and my burden is light*» [Matth. 11.30].

Why are there so many Rites of the Holy Eucharist?

Jesus Christ did not compile any Liturgy. In the Last Supper He celebrated a short Sacramental Rite, which he bequeathed to His disciples. The disciples and their successors added prayers, hymns, Psalms, readings etc, and so the full Ritual of the Holy Eucharist was formed.

Different communities developed different Rituals (of Antiochea, of Alexandria, of Rome etc). So, in principle, all forms of Holy Eucharist are authentic and valid, because they are all based of the original Sacramental Rite of the Last Supper.

What needs does this Ritual meet?

This Ritual addresses the needs of people that pursue a deep and inner spirituality, which is both traditional (based on the Holy Scripture and the practice of the primitive Church) and contemporary (so that its wording can be embraced by all members of the congregation). Only thus can the celebrated Ritual become a «vehicle» of the group worship of the congregation; only thus will the worship be real and effective.

What is the basis of this Ritual and how was it revised?

This ritual is indeed the Ancient Alexandrine Rite that, due to its antiquity:

(a) maintains some ideas that were still present in the consiousness of the primitive Church; for

example, the «one body and one spirit» of the congregation or the distinction between *partaking of the Sacrament* and *receiving Communion*.

(b) has a clear and simple structure, with the exception of the long series of prayers.

So, we took this ancient ritual as our basis, strictly maintaining its structure, lest we offend its sacramental validity and effectiveness. All our changes are centered almost entirely on the prayers sections.

In the original form of the Ritual ~ which the reader will find in English in the second part of this book ~ two long series of prayers formulate requests about all the needs that man can possibly have during his earthly life. This is understandable; but it diverges from what the Word-made-flesh has instructed us,

In Matth. [6.7~8] He says: «*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him*».

He also says: «*Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and*

all these things shall be added unto you» [Matth. 6.31~33].

The first part of these prayers is in the first part of the Liturgy; it was replaced with one+seven prayers that concern the Universal Reintegration, that is, the actualisation of the Divine Will in All.

The second part is found in the Holy Anaphora; these prayers repeat and augment the previous ones. They were replaced with just one prayer that is focused on the goal of the Sacrament of the Holy Eucharist: The advent of God's Kingdom and man's participation in it.

Conclusion:

This book does not bring a «modern» Ritual, custom-made according to someone's whim. It is indeed the ancient Alexandrine Rite (the Liturgy of Saint Mark), revised and optimised in the two sections of prayers, in order to express a deeper and inner spirituality, better focused on the essence of primitive Christianity, but also better responding to the spiritual needs and aspirations of contemporary man.

Lighting of the Candles

(a proposition)

Grace be unto us, and peace, from Him who is, and who was, and who is to come; and from the *seven Spirits* which are before his throne;

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood,

And hath made us *a kingdom, priests* unto God and his Father;

to Him be glory and dominion for ever and ever. Amen.

Hail thou, full of grace; the Lord is with thee;

blessed art thou among women, and blessed is the fruit of thy womb.

Hail, my Guardian Angel [*name, if known*]. Please be united with me here and now and help me celebrate this Liturgy in the most righteous and spiritual way. Amen.

Part I

Missa Mystica Alexandrina

Missa Mystica Alexandrina

(Revised Alexandrine Rite)

Priest: Blessed be the Kingdom of the Father and of the Son and of the Holy Spirit. Amen.

P. ✠ Peace be with all.

R/ And with thy spirit.

D. Stand for prayer.

R. Kyrie Eleison [x3]

The Entrance of the Gospel

The Priest offers the prayer of entrance and for the incense.

P. Master, Lord, and our God, Thou Who didst elect the twelve-lighted lamp of the twelve Apostles, and didst send them into the whole world, to preach and to teach the Gospel of Thy kingdom, and to heal every sickness and every infirmity in the people,

and didst breathe into their faces, and didst say to them, «Receive the Holy Ghost, the Comforter»; and: «whose sins ye remit, they are remitted unto them; whose sins ye retain, they are retained»;

thus do Thou also upon us Thy servants that stand around in the Entrance of our holy ministry.

Preserve us, o Lord, from curse, and ban, and from anathema, and binding, and excommunication, and from the part of the adversary, and purify our lips and our hearts from all pollution and from all iniquity,

so that with a pure heart, and pure conscience, we may offer to Thee this sacrifice for a sweet-smelling savour, and for the remission of our sins, and of the sins of Thy people,

through the grace and mercies and benignity of Thine Only-Begotten Son, through Whom and with Whom be to Thee the glory and the might, with Thine all-holy and good and life-giving Spirit, now and ever, and to ages of ages.

P. Amen.

D. Stand up.

«Only-Begotten Son and Word of God, immortal, Who didst vouchsafe for our salvation to take Flesh of the holy Mother of God and Ever-Virgin Mary, and didst without mutation become man, and wast crucified, Christ, our God, and by death didst overcome death, being one of the Holy Trinity, and glorified together with the Father and the Holy Spirit, save us».

And the Entrance of the Gospel takes place. Incensing.

The Trisagion

P. ✠ Peace be with all.

R/ And with thy spirit.

D. Stand for prayer.

The Priest saith the Prayer of the Trisagion.

Master, and Lord Jesus Christ, co-eternal Word of the self-existent Father, Who didst become like us in all respects, sin excepted, for the salvation of our race;

Who didst send forth Thy holy disciples and Apostles to preach and teach the Gospel of Thy kingdom, about which Thou said that *«from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force»*,

do Thou Thyself, O Lord, send out Thy light and Thy truth, and enlighten the eyes of our understanding to the comprehension of Thy Divine oracles, and enable us to be hearers of them, and not hearers only, but also doers of the word,

that we may bring forth fruit and produce good fruits, thirty-fold and sixty-fold and hundred-fold, so that we may be counted worthy of the kingdom of heaven.

And let Thy mercies speedily prevent us, Lord, for
Thou art the good tidings, Saviour, and the guardian of
our souls and of our bodies, Lord our God;

and to Thee we send up glory and thanksgiving and
the hymn of the Trisagion, Father, Son, and Holy Spirit,
now and ever, and to ages of ages.

R/ Amen.

All: Holy God, Holy and Mighty, Holy and Immortal,
have mercy upon us. [x3]

Glory be to the Father and to the Son and to the Holy
Spirit, now and ever, and to ages of ages. Amen.

Reading of the Epistle

After the Trisagion the Priests signs the people (that is, makes the sign of the Cross towards them), saying:

P. ✠ Peace be with all.

R/ And with thy spirit.

D. Attend!

The reading is from the I Epistle of St Paul:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's.

For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Allelujah

Alleluiah, Alleluiah, Alleluiah!

Bless the LORD, ye his angels, that excel in strength,
that do his commandments, hearkening unto the voice
of his word.

Alleluiah, Alleluiah, Alleluiah!

Bless ye the LORD, all ye his hosts; ye ministers of his,
that do his pleasure.

Alleluiah, Alleluiah, Alleluiah!

Bless the LORD, all his works in all places of his
dominion:

Alleluiah, Alleluiah, Alleluiah!

Bless the LORD, O my soul.

Alleluiah, Alleluiah, Alleluiah!

Reading of the Gospel

D. Sir, give the blessing.

P. The Lord bless and minister with us by His grace, now and ever, and to ages of ages.

The Priest before the Gospel offers incense and says:

We offer incense before Thy glory, O God; do Thou receive it to Thy holy and super-celestial and intellectual altar.

Do Thou, in its stead, send down the grace of Thy Holy Spirit, for Thou art blessed; and let Thy glory encircle us.

D. Sir, give the blessing.

P. The Lord bless and strengthen us, and make us be hearers of His holy Gospel ~ God that is blessed, now and ever and to ages of ages.

Amen.

D. Stand: Let us hear the Holy Gospel.

P. ✠ Peace be with all.

R/ And with thy spirit.

The reading is from the Gospel of St John:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

R/ Glory be to Thee, Lord.

The Collect

D. Stand for prayer.

P. Our Divine Father, Thou that ~ in Thy ineffable Wisdom ~ know all our needs,

we entrust our whole life to the Hands of Thy Divine Providence.

Thou that feed the fowls of the air and dress the lilies of the field, provide us with all that we need in order to serve Thy Work on earth.

Give us Illumination, Love and Strength, as well as sufficiency in this world, so that we may live dispersing Thy Blessings around us and giving a good testimony about Thy Holiness.

through the grace and mercies and benignity of Thine Only-Begotten Son, through Whom and with Whom be to Thee the glory and the might, with Thine all-holy and good and life-giving Spirit, now and ever, and to ages of ages.

P. Amen.

D. Begin.

The Stichos

The LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

P. Lord, have mercy upon us.

R/ Glory be to the Father and to the Son and to the Holy Spirit.

P. Lord, have mercy upon us.

R/ Now and ever, and to ages of ages.

P. Lord, have mercy upon us.

R/ Amen.

Prayers

Our Divine Father, from Whom all holy desires, all good councils and all good works do proceed, give unto us that peace that the world cannot give, both that during the day our hearts may be set to serve Thy Divine Will with joy, and at night may pass in peace and rest.

Through Jesus Christ Emmanuel, the Divine Word, and through the Paraclet, the Holy Spirit. Amen.

Our Father, Almighty and Eternal God, by Whom heaven and earth were created with order and symmetry, we pray for the protection of our planet from the violence of the earth. May the ground keep its beneficial stability.

Thou, Who blessed the waters of earth, preserve us from the violence of the water.

Thou, by Whom the element of air was sanctified at Pentecost, protect the homes of Thy creatures from the violence of the air.

Thou, Who appeared to Moses in the form of a burning bush, protect the entire nature from the subterranean fire and from the dangers of lightning.

Through Jesus Christ Emmanuel, the Divine Word, and through the Paraclet, the Holy Spirit. Amen.

Our Divine Father, by Whom the Hierarchies of Angels and Men were created in perfect harmony, grant us that our lives may be protected by those that serce Thee in heaven.

Through Jesus Christ Emmanuel, the Divine Word, and through the Paraclet, the Holy Spirit. Amen.

Our Divine Father, Almighty and Eternal God, the Creator of all things, graciously disperse Thy goodness over the surface of this transitory world, so that ~ gratefully nourished by Thy gifts ~ we may seek with more confidence the bread of Eternal Life. Give to all Thy creatures: men, animals and plants, their daily nourishment according to their needs. Protect us from thirst, hunger, misery and death.

Through Jesus Christ Emmanuel, the Divine Word, and through the Paraclet, the Holy Spirit. Amen.

Our Divine Father, Almighty and Eternal God, the Creator and Preserver of all beings, give to the souls of all Thy creatures the ultimate liberation and the reunion to the original Pleroma.

Through Jesus Christ Emmanuel, the Divine Word, and through the Paraclet, the Holy Spirit. Amen.

Our Divine Father, our God, in the prospective of the homage that the whole humanity will offer to Thee in Thy Celestial City, may Thy creatures remain united by the bond of Love. Do not allow, our Divine Father, that

the discordance of spirits and the wickedness of hearts may separate those who belong to one and the same Family, under the authority of Thee, our single Celestial Father; so that all may be reunited in the common Celestial Temple and remain for ever under Thy holy protection.

Through Jesus Christ Emmanuel, the Divine Word, and through the Paraclet, the Holy Spirit. Amen.

Our Divine Father, Almighty God, Creator and Protector of the whole Creation, purify the soul of the earth from the fear, misery, violence, hatred and anger that darken and stain its spiritual and intellectual qualities. May the radiation of evil be destroyed by Thy marvelous Light.

Through Jesus Christ Emmanuel, the Divine Word, and through the Paraclet, the Holy Spirit. Amen.

Through the grace and mercies and benignity of Thine Only-Begotten Son, through Whom and with Whom be to Thee the glory and the might, with Thine all-holy and good and life-giving Spirit, now and ever, and to ages of ages.

Amen.

Dismissal of the Catechumens

P. ✠ Peace be with all.

R/ And with thy spirit.

P. Look lest any of the Catechumens...

The Great Entrance of the Gifts

The bread is placed on the paten. Wine and water are poured in the Chalice.

P. «According to an immemorial tradition, we mix water to this wine, praying that we remain in Christ and Christ in us. Amen».

«Let us, who mystically represent the Cherubim, and sing the holy hymn to the life-giving Trinity, lay by at this time all worldly cares, that we may receive the King of Glory, invisibly attended by the angelic orders».

Alleluiah, Alleluiah, Alleluiah!

The Priest offers incense for the Entrance.

P. Lord our God, Who hast no need of any gift, accept this incense that is offered by a feeble hand, and count us all worthy of the blessing which is from Thee; for Thou art our sanctification, and to Thee we ascribe glory and thanksgiving, to the Father and the Son and the Holy Spirit, now and ever, and to ages of ages.

The Holy Gifts enter to the Altar.

P. Holy, Most High, Terrible. Thou Who retest in the holies, Lord, Thyself sanctify us, and count us worthy of Thy fearful Priesthood, and cause us to approach to Thy venerable altar with all good conscience, and purify our hearts from every pollution,

Chase away from us every evil sensation; hallow our mind and our soul, and grant us to accomplish the worship of our holy fathers with Thy fear, propitiating Thy Face at all times;

for Thou art He that blessest and sanctifiest all things, and to Thee we ascribe the glory and the giving of thanks, to the Father and the Son and the Holy Spirit, now and ever, and to ages of ages.

Amen.

Insencing.

The Lavabo

P. I will wash mine hands in innocency: so will I compass thine altar, O LORD:

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

My foot standeth in an even place: in the congregations will I bless the LORD.

Prayer of the Kiss

P. Our Divine Father, Master and Lord Almighty, look down from heaven upon Thy Church, and upon all Thy people, and all Thy flocks, and save all of us Thy frail servants, the creatures of Thy fold;

grant to us Thy peace, and Thy love, and Thy help, and send down upon us the gifts of Thy most Holy Spirit,

so that, in a pure heart, and with a good conscience, we may salute one another with an holy kiss,

not in hypocrisy, not in coveting, but blameless and unspotted, in one spirit, in the bond of peace and of love, one body and one spirit, in one faith, as we have also been called in one hope of our calling,

so that we may all of us arrive at the Divine and boundless affection, in Christ Jesus our Lord, with Whom Thou art blessed, with Thine all-holy and good and life-giving Spirit, now and ever, and to ages of ages.

P. Amen.

D. Kiss one the other.

Incense is offered.

P. Incense is offered to Thy Name. Let it ascend, we pray Thee, out of the poor hands of us sinners, to thy supercelestial altar, for a sweet-smelling savour for the propitiation of all Thy people.

For to Thee is due all glory, honour, worship, and thanksgiving, the Father, the Son, and the Holy Spirit, now and ever, and to ages of ages.

The Alexandrine Credo

D. Stand to make your offerings according to your order.

The Priest is signing with the Cross the patens and chalices while saying:

We believe in one Father and Lord,
and in one Lord Jesus Christ,
the only Begotten Son of God the Father,
✠ that came and lived with us humans,
✠ that was crucified and died,
that rose again from the dead,
that ascended into heaven
and sits on the right side of the Greatness.

✠ We confess one Holy Spirit, that moved the holy men of the Old Testament and the divine instructors of the New one.

We believe in one and only catholic and apostolic Church;
and in the resurrection of the dead. Amen.

The Prayer of the Prothesis (Offertory)

D. Stand for prayer.

P. ✠ Peace be with all.

R/ And with thy Spirit.

Our Master, Jesus Christ, Lord, co-eternal Word of the Self-Existent Father and of the Holy Spirit,

Thou, that art the Great High Priest, the Bread that comest down from heaven, and bringest up our life from corruption; That didst give Thyself, a spotless Lamb for the life of the world,

Through Thee we pray and beseech our Divine Father;

Our God, Lover of men, cause Thy face to shine upon this ✠ bread and upon these ✠ chalices, which the most holy Altar receives, through the ministry of angels, and the surrounding choir of archangels, and the priestly hierurgy, to Thy glory and the renovation of our souls;

though the grace and mercies and love to men of Thine Only-begotten Son, through Whom and with Whom be to Thee the glory and the might, together with the all-holy and good and life-giving Spirit, now and ever, and to ages of ages.

P. Amen.

The Holy Anaphora

P. ✠ The Lord be with all.

R/ And with thy spirit.

P. Lift we up our hearts.

R/ We lift them up unto the Lord.

P. Let us give thanks to the Lord.

R/ It is meet and right.

The Priest begins the Oblation.

It is verily meet and right, holy and becoming and advantageous to our souls, Self-Existing, Lord God, Father Almighty,

to worship Thee, to hymn Thee, to give thanks to Thee, to return Thee praise, both night and day, with unceasing mouth, and lips that keep not silence, and heart that cannot be still;

Thee Who madest the heaven, the earth, the sea, the fountains, the rivers, the lakes, and all things that are in them;

Thee Who didst make man after Thine own image and likeness, and also gavest him the delights that were in paradise, and didst not overlook him when he fell,

nor desert him, O good God, but didst call him back by the Law, didst educate him by the Prophets, didst reform him and renew him by this tremendous, life-giving and heavenly Sacrament.

All which things Thou hast done by Thy + Wisdom, the true Light, Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ, by Whom, rendering thanks to Thee with Himself and the Holy Ghost,

we offer to Thee this reasonable and unbloody sacrifice, which Lord, all nations offer to Thee, from the rising of the sun unto the setting of the same, from the north unto the south;

for Thy name is great among the Gentiles, and in every place incense is offered to Thy name, and a pure sacrifice and offering.

We are gathered here, we, Thy Children, united with the bond of Love, «*all with one accord in one place*», in order to offer to Thee in group the Worship that Thou hast ordained to us through Thy Beloved Son.

Grant to us the feeling and the awareness that we are a living temple, and members of the One Body of Thy Son and our Divine Brother, Jesus Christ Emmanuel;

so that Thy Life flows smoothly inside us,
and Thy Kingdom manifests on earth.

Make us worthy carriers and bringers of Thy Kingdom,
trully + God-bearers, trully + Christ-bearers, trully +
Spirit-bearers.

Because Thou, our God, hast instructed us to seek first
the Kingdom of God and His righteousness; and all
other things shall be added unto us.

Through Jesus Christ Emmanuel, the Divine Word, and
through the Paraclet, the Holy Spirit. Amen.

Let us remember especially our all-holy, pure, and
blessed Lady, Mary the Virgin Mother of God.

Hail thou, full of grace; the Lord is with thee; blessed
art thou among women, and blessed is the fruit of thy
womb, because thou hast brought forth the Saviour of
our souls.

D. To the East.

The Priest hows down and prays:

Thou art above all power and dominion and might and
principality, and above every name that can be named,
not only in this world but also in that which is to come.

Round Thee stand thousands of thousands and ten
thousand times ten thousand armies of holy angels and
archangels.

Round Thee Thy two most honourable creatures, the Cherubim with many eyes, and the Seraphim with six wings, with twain whereof they cover their feet, with twain their face, and with twain they do fly and cry one to the other with incessant voices and perpetual praise, singing, vociferating, glorifying, crying, and saying to the Majesty of Thy glory, the triumphal Trisagion

Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are ever full of Thy holy glory.

All things ever sanctify Thee; and with all that sanctify Thee, receive, o Lord, also our own sanctification, who with them laud Thee and say.

Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are ever full of Thy holy glory.

Verily earth and heaven are are full of Thy holy Glory, through the manifestation of our Lord and God and Saviour, Jesus Christ.

✠ Fulfil also, O God, this sacrifice with Thy heavenly blessing, by the epiphany of Thy most holy Spirit.

For the Lord Himself and our God and universal King, Jesus Christ, in the night wherein He surrendered Himself for our sins, and underwent death in the flesh for all,

sitting down at supper with His holy Disciples and Apostles, took bread in His holy and pure and spotless hands, looked up and presented it to Thee His own Father, our God and the God of all,

and ✠ gave thanks, and ✠ blessed, and ✠ hallowed, and ✠ brake, and distributed to His holy and blessed Disciples and Apostles, saying,

Take, eat.

(D. Extend).

P. For this is My Body which is broken for you, and distributed for the remission of sins.

R/ Amen.

P. Likewise also the cup after supper, having taken, and mingled with wine and water, and looking up to heaven and presenting it to Thee His own Father, our God and the God of all, He ✠ gave thanks, He ✠ blessed, He ✠ hallowed, He ✠ filled with the Holy Ghost, He distributed it to His holy and blessed Apostles and Disciples, saying:

P. Drink ye all of this.

(D. Extend again).

P. This is My Blood of the New Testament, shed and distributed for you and for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

R/Amen.

P. Do this in remembrance of Me. For as often as ye eat this bread and drink this cup, ye shew forth My death, and confess My Resurrection and Ascension till I come.

Our Divine Father, Almighty Lord and Master, King of heaven, we, announcing the death of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ; and confessing His blessed Resurrection from the dead on the third day; we confess also His Ascension into heaven and His session on Thy right hand, His God and Father, looking also for His second and fearful and dreadful coming, when He shall come to judge the quick and the dead in righteousness, and to render to every man according to his works.

Lord our God, we ✠ have set before Thee what is Thine of Thine own gifts.

And we pray and beseech Thee, O good God and Lover of men, to send down from Thy holy height and appointed habitation and ineffable bosom, the very Paraclete, the Spirit of Truth, the Holy, the Lord, the Life-giving, Who spake in the Law and by the Prophets and the Apostles;

Who is everywhere present, and filleth all things, and works sanctification, of His own free will, and not as a minister, according to Thy good pleasure, in those in whom He wills.

One in His nature, manifold in His energies, fountain of Divine graces; consubstantial with Thee, proceeding from Thee, fellow-sharer in the Throne of Thy kingdom, and of Thine Only-Begotten Son, our Lord and God and Saviour, Jesus Christ.

Send down then on us, and on these ✠ loaves, and on this ✠ chalice, Thy Holy Spirit, that He may sanctify and perfect them, as God Almighty.

And make this ✠ Bread the Body

R/ Amen.

And this ✠ chalice the Blood of the New Testament, of our very Lord and God and Saviour and universal King, Jesus Christ.

R/ Amen.

P. That they may be to all of us who participate in them for faith, for sobriety, for healing, for temperance, for sanctification, for renovation of soul, body, and spirit, for participation of the blessedness of eternal life and immortality, for the glory of Tliy holy Name, for the remission of sins,

so that Thy most holy and precious and glorious Name may here, as also in every place, be hallowed, and hymned and sanctified with Jesus Christ and the Holy Spirit.

R/ As it was and is and ever shall be, world without end. Amen.

P. ☩ Peace be with all.

R/ And with thy spirit.

D. Pray.

R/ Kyrie Eleison.

The Lord's Prayer

P. Our God of light, Father of life, Author of grace, Creator of the worlds, Founder of knowledge, Giver of wisdom, Treasure of holiness, Teacher of pure prayers, Benefactor of the soul, Who givest to the weak-hearted who trust in Thee those things into which the angels desire to look;

Who hast raised us from the abyss to light, hast given us life from death, hast granted us freedom from slavery, hast dissolved in us the darkness of sin by the coming of Thine Only-Begotten Son;

now also, Lord, illuminate the eyes of our understanding by the visitation of Thy Holy Spirit, that we may ~ without fear of reprehension ~ partake of this immortal and heavenly food; and sanctify us wholly, soul, body, and spirit, that with Thy holy Disciples and Apostles we may say to Thee this prayer. «Our Father who art in heaven».

And make us worthy, O Lord and Lover of men, with boldness, without condemnation, with a pure heart, with an enlightened soul, with a countenance that needeth not to be ashamed, with hallowed lips, to dare to call upon Thee, our holy God and Father, Which art in heaven, and to say:

Our Father who art in heaven, Hallowed be thy name,

Thy kingdom come *and thy Holy Spirit*,

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread and forgive us our debts, as we forgive our debtors,

And lead us not into temptation, but deliver us from evil:

Even so, Lord, our Divine Father, lead us not into temptation, but deliver us from the evil one; for Thy great mercy knoweth that we are unable to bear up through our much infirmity; but make ~ with the temptation ~ also a way of escape, that we may be able to bear it, for Thou hast given us power to tread on serpents and scorpions, and on all the might of the enemy.

For thine is the kingdom, and the power, and the glory, for ever. Amen.

Head bowing

P. ✠ Peace be with all.

R/ And with thy spirit.

D. Bow your heads to God.

R/ To Thee, O Lord.

Master, Lord, and God Almighty, Who sittest upon the Cherubim and art glorified by the Seraphim, Who didst prepare the heaven from the waters and didst adorn it with the choirs of the stars, Who hast arranged the bodiless armies of angels in the highest to sing Thy praise everlastingly,

to Thee we have bowed the neck of our souls and bodies, as a token of respectful obedience in Love; and we pray Thee:

disperse the dark attacks of sin from our understanding, and enlighten our soul with the divine rays of Thy Holy Spirit, that we, being filled with the knowledge of Thee, may worthily participate in the good things that are set before us, the spotless Body and precious Blood of Thine Only-Begotten Son, our Lord and Saviour Jesus Christ, forgiving us every kind of sin, through Thy great and unsearchable goodness, through the grace and mercies and benignity of Thine Only-Begotten Son;

through Whom and with Whom be to Thee the glory and the might, whith Thine all-holy and good and life-giving Spirit, now and ever and to ages of ages.

R/ Amen.

Raising ~ Breaking ~ Uniting ~ Partaking

P. ✕ Peace be with all.

R/ And with thy spirit.

D. With the fear of God let us attend.

Holy, most high, tremendous Lord, Who retest in the holies, sanctify us, O Lord, by the Word of Thy grace and the visitation of Thy most Holy Spirit, for Thou, O Lord, hast said: *Be ye holy, for I am holy.*

O Lord our God, incomprehensible Word of God, consubstantial, co-eternal, and without origin, together with the Father and the Holy Spirit,

receive the pure hymn, with the Cherubim and the Seraphim, also from me a sinner and Thine last servant, crying and saying from my frail lips:

Holy things for the holy.

R/ One Father holy, one Son holy, one Spirit holy, in the unity of the Holy Spirit. Amen

We pray especially for: ...

R/ Kyrie Eleison, Kyrie Eleison, Kyrie Eleison.

P. ✕ The Lord be with all.

R/ And with thy spirit.

D. Start.

Psalm 150

While breaking the bread:

Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath praise the LORD. Praise ye the LORD.

He divides the bread to the number of the present people saying:

The Lord shall bless and sanctify and minister with you, through His great mercy, by the division of His holy, most pure and life-giving Sacrament, now and ever and to ages of ages. Amen.

P. Command.

R/ The Holy Spirit commands and sanctifies.

P. Behold, they are sanctified and consecrated and become the Body and Blood of our Lord and God and Saviour; and the Holy are distributed to the Holy ones.

R/ One Father holy, one Son holy, one Spirit holy. Amen
[x3]

P. ✠ The Lord be with all.

R/ And with thy spirit.

P. The Lord Himself hath blessed it, He himself hath sanctified it, He Himself hath perfected it, He Himself distributes for remission of sins and eternal Life.

He partakes saying:

P. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My Brethren and Sisters, approach.

The Holy Body and the the precious Blood of our Saviour Jesus Christ.

After the Communion, the Priest raises the Chalice and says:

Rise in heaven, our God, and Thy glory be on the whole earth, and Thy Kingdom rests to ages of ages.

(Ablutions)

Thanksgiving

P. Stand for prayer.

P. ✕ Peace be with all.

R/ And with thy spirit.

P. Pray.

We give Thee thanks, Lord, our God and Divine Father, for the reception of Thy holy, spotless, immortal, and heavenly mysteries, which Thou hast given us for the well-being and sanctification and salvation of our souls and bodies,

We pray and beseech Thee, Good Lord, Lover of men, grant us the Communion of the Holy Body and the precious Blood of Thy only-Begotten Son,

to faith that shall not be ashamed, to love unfeigned, to the fulfilment of piety, to deterrence of the enemy, to the keeping Thy Commandments, to a provision on our way to eternal life, to an acceptable defence before the fearful tribunal of Thy Christ;

through Whom and with Whom be to Thee the glory and the might, with Thine all-holy and good and life-giving Spirit, now and ever, and to ages of ages.

R/ Amen.

Dismissal

D. Bow your heads for the Blessing.

The Priest then turns to the people and says:

Jesus Christ Emmanuel, Word of God,
Mighty King and co-sharer of Thy Father's rule,
Who by Thy might spoiled hell, and trampled on death,
and didst raise Adam from the tomb by Thy theurgic
might, and by the illuminative splendour of Thine
ineffable Godhead,
do Thou, O Lord, by the partaking of Thy spotless
Body and precious Blood, send forth Thine invisilble
right hand, that is full of blessings, and bless us all;
pity and strengthen by Thy divine power, and destroy
in us the vicious and sinful working of fleshly lust;
enlighten the eyes of our souls from the darkness of sin
that lies around them;
unite us to the all-blessed assembly of those that are
well-pleasing to Thee;
for through Thee, and with Thee to the Father and the
Holy Spirit, every hymn is due, honour, might,
adoration, and thanksgiving now and ever, and to ages
of ages.

D. Depart in peace.

R/ In the name of the Lord.

P. The ✠ love of God the Father,

the ✠ grace of the Son and our Lord and Brother Jesus Christ,

the ✠ communion and gift of the Holy Spirit,

be with us all, now and ever, and to ages of ages.

R/ Amen. Blessed be the Name of the Lord.



Part II

The Alexandrine Rite in its original form

(Philip Schaff's translation)

The Alexandrine Rite in its original form

The Priest: Peace be to all.

The People: And to thy spirit.

The Deacon: Pray.

The People: Lord, have mercy; Lord, have mercy; Lord, have mercy.

The Priest prays secretly:

We give Thee thanks, yea, more than thanks, O Lord our God, the Father of our Lord and God and Saviour Jesus Christ, for all Thy goodness at all times and in all places, because Thou hast shielded, rescued, helped, and guided us all the days of our lives, and brought us unto this hour, permitting us again to stand before Thee in Thy holy place, that we may implore forgiveness of our sins and propitiation to all Thy people. We pray and beseech Thee, merciful God, to grant in Thy goodness that we may spend this holy day and all the time of our lives without sin, in fulness of joy, health, safety, holiness, and reverence of Thee. But all envy, all fear, all temptation, all the influence of Satan, all the snares of wicked men, do Thou, O Lord, drive away from us, and from Thy Holy Catholic and Apostolic

Church. Bestow upon us, O Lord, what is good and meet. Whatever sin we commit in thought, word, or deed, do Thou in Thy goodness and mercy be pleased to pardon. Leave us not, O Lord, while we hope in Thee; nor lead us into temptation, but deliver us from the evil one and from his works, through the grace, mercy, and love of Thine only-begotten Son.

(In a loud voice)

Through whom and with whom be glory and power to Thee, in Thy most holy, good, and life-giving Spirit, now, henceforth, and for evermore.

The People: Amen.

The Priest: Peace be to all.

The People: And to thy spirit.

The Deacon: Pray for the king.

The People: Lord, have mercy; Lord, have mercy; Lord, have mercy.

The Priest prays:

O God, Sovereign Lord, the Father of our Lord and God and Saviour Jesus Christ, we pray and beseech Thee to grant that our king may enjoy peace, and be just and brave. Subdue under him, O God, all his adversaries and enemies. Gird on thy shield and armour, and rise to his aid. Give him the victory, O God, that his heart may be set on peace and the praise of Thy holy name, that we too in his peaceful reign may spend a calm and

tranquil life in all reverence and godly fear, through the grace, mercy, and love of Thine only-begotten Son:

(In a loud voice)

Through whom and with whom be glory and power to Thee, with Thy most holy, good, and life-giving Spirit, now, henceforth, and for evermore.

The People: Amen.

The Priest: Peace be to all.

The People: And to thy spirit.

The Deacon: Pray for the *papas* and the bishop.

The People: Lord, have mercy; Lord, have mercy; Lord, have mercy.

The Priest: O Sovereign and Almighty God, the Father of our Lord, God, and Saviour Jesus Christ, we pray and beseech Thee to defend in Thy good mercy our most holy and blessed high priest our Father *in God* Δ, and our most reverend Bishop Δ. Preserve them for us through many years in peace, while they according to Thy holy and blessed will fulfil the sacred priesthood committed to their care, and dispense aright the word of truth; with all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, and laity, with the entire body of the Holy and only Catholic Church. Graciously bestow upon them peace, health, and salvation. The prayers they offer up for us, and we for them, do Thou, O Lord, receive at Thy holy, heavenly, and reasonable

altar. But all the enemies of Thy Holy Church put Thou speedily under their feet, through the grace, mercy, and love of Thine only-begotten Son:

(Aloud.)

Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit, now, henceforth, and for evermore.

The People: Amen.

The Priest: Peace be to all.

The People: And to thy spirit.

The Deacon: Stand and pray.

The People: Lord have mercy (*thrice*).

The Priest offers up the prayer of entrance, and for incense.

The Priest: O Sovereign Lord our God, who hast chosen the lamp of the twelve apostles with its twelve lights, and hast sent them forth to proclaim throughout the whole world and teach the Gospel of Thy kingdom, and to heal sickness and every weakness among the people, and hast breathed upon their faces and said unto them, Receive the Holy Spirit the Comforter: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained: Breathe also Thy Holy Spirit upon us Thy servants, who, standing around, are about to enter on Thy holy service, upon the bishops, elders, deacons, readers,

singers, and laity, with the entire body of the Holy Catholic and Apostolic Church.

From the curse and execration, from condemnation, imprisonment, and banishment, and from the portion of the adversary;

O Lord, deliver us.

Purify our lives and cleanse our hearts from all pollution and from all wickedness, that with pure heart and conscience we may offer to Thee this incense for a sweet-smelling savour, and for the remission of our sins and the sins of all Thy people, through the grace, mercy, and love of Thine only-begotten Son:

(Aloud)

Through whom and with whom be the glory and the power to Thee, with Thy all-holy, good, and life-giving Spirit, now, henceforth, and for evermore.

The People: Amen.

The Deacon: Stand.

They sing:—

Only-begotten Son and Word, etc.

The Gospel is carried in, and the Deacon says:—

Let us pray.

The Priest: Peace be to all.

The People: And to thy spirit.

The Deacon: Let us pray.

The People: Lord, have mercy.

The Priest says the prayer of the Trisagion.

O Sovereign Lord Christ Jesus, the co-eternal Word of the eternal Father, who wast made in all things like as we are, but without sin, for the salvation of our race; who hast sent forth Thy holy disciples and apostles to proclaim and teach the Gospel of Thy kingdom, and to heal all disease, all sickness among Thy people, be pleased now, O Lord, to send forth Thy light and Thy truth. Enlighten the eyes of our minds, that we may understand Thy divine oracles. Fit us to become hearers, and not only hearers, but doers of Thy word, that we, becoming fruitful, and yielding good fruit from thirty to an hundred fold, may be deemed worthy of the kingdom of heaven.

(Aloud.)

Let Thy mercy speedily overtake us, O Lord. For Thou art the bringer of good tidings, the Saviour and Guardian of our souls and bodies; and we offer glory, thanks, and the Trisagion to Thee, the Father, Son, and Holy Ghost, now, henceforth, and for evermore.

The People: Amen. Holy God, holy mighty, holy immortal. Holy, holy, holy, etc.

After the Trisagion the Priest makes the sign of the cross over the people, and says:—

✠ Peace be to all.

The People: And to thy spirit.

Then follow the Let us attend; The Apostle and the Prologue of the Hallelujah. The Deacons, after a prescribed form, say:—

Lord, bless us.

The Priest says: May the Lord in His mercy bless and help us, now, henceforth, and for evermore.

The Priest, before the Gospel is read, offers incense, and says:—

Accept at Thy holy, heavenly, and reasonable altar, O Lord, the incense we offer in presence of Thy sacred glory. Send down upon us in return the grace of Thy Holy Spirit, for Thou art blessed, and let Thy glory encircle us.

The Deacon, when he is about to read the Gospel, says:—

Lord, bless us.

The Priest: May the Lord, who is the blessed God, bless and strengthen us, and make us hearers of His holy Gospel, now, henceforth, and for evermore. Amen.

The Deacon: Stand and let us hear the holy Gospel.

The Priest: Peace be to all.

The People: And to thy spirit.

The Deacon reads the Gospel, and the Priest says the prayer of the Collect.

Look down in mercy and compassion, O Lord, and heal the sick among Thy people.

May all our brethren who have gone or who are about to go abroad, safely reach their destination in due season.

Send down the gracious rain upon the thirsty lands, and make the rivers flow in full stream, according to Thy grace.

The fruits of the land do Thou, O Lord, fill with seed and make ripe for the harvest.

In peace, courage, justice, and tranquillity preserve the kingdom of Thy servant, whom Thou hast deemed worthy to reign over this land.

From evil days, from famine and pestilence, from the assault of barbarians, defend, O Lord, this Christ-loving city, lowly and worthy of Thy compassion, as Thou didst spare Nineveh of old.

For Thou art full of mercy and compassion, and rememberest not the iniquities of men against them.

Thou hast said through Thy prophet Isaiah,—I will defend this city, to save it for mine own sake, and for my servant David's sake.

Wherefore we pray and beseech Thee to defend in Thy good mercy this city, for the sake of the martyr and evangelist Mark, who has shown us the way of salvation

through the grace, mercy, and love of Thine only-begotten Son.

(Aloud.)

Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

The Deacon: Begin.

Then they say the verse. The Deacon says—

The three.

The Priest: O Sovereign and Almighty God, the Father of our Lord Jesus Christ, we pray and beseech Thee to fill our hearts with the peace of heaven, and to bestow moreover the peace of this life. Preserve for us through many years our most holy and blessed *Papas* Δ, and our most pious Bishop Δ, while they, according to Thy holy and blessed will, peacefully fulfil the holy priesthood committed to their care, and dispense aright the word of truth, with all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, with the entire body of the holy Catholic and Apostolic Church. Bless our meetings, O Lord. Grant that we may hold them without let or hindrance, according to Thy holy will. Be pleased to give to us, and Thy servants after us for ever, houses of praise and prayer. Rise, O Lord, and let Thine enemies be scattered. Let all who hate Thy holy name be put to flight. Bless Thy faithful and orthodox people. Multiply them by thousands and tens of thousands. Let

no deadly sin prevail against them, or against Thy holy people, through the grace, mercy, and love of Thine only-begotten Son.

(Aloud.)

Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

The People: Amen.

The Priest: ✠ Peace be to all.

The People: And to thy spirit.

The Deacon:

Take care that none of the catechumens—

Then they sing the Cherubic hymn.

The Priest offers incense at the entrance, and prays:—

O Lord our God, who lackest nothing, accept this incense offered by an unworthy hand, and deem us all worthy of Thy blessing, for Thou art our sanctification, and we ascribe glory to Thee.

The holy things are carried to the altar, and the Priest prays thus:—

O holy, highest, awe-inspiring God, who dwellest among the saints, sanctify us, and deem us worthy of Thy reverend priesthood. Bring us to Thy precious altar with a good conscience, and cleanse our hearts from all pollution. Drive away from us all unholy thoughts, and

sanctify our souls and minds. Grant that, with reverence of Thee, we may perform the service of our holy fathers, and propitiate Thy presence through all time; for Thou art He who blesseth and sanctifieth all things, and to Thee we ascribe glory and thanks.

The Deacon: Salute one another.

The Priest says the prayer of salutation.

O Sovereign and Almighty Lord, look down from heaven on Thy Church, on all Thy people, and on all Thy flock. Save us all, Thy unworthy servants, the sheep of Thy fold. Give us Thy peace, Thy help, and Thy love, and send to us the gift of Thy Holy Spirit, that with a pure heart and a good conscience we may salute one another with an holy kiss, without hypocrisy, and with no hostile purpose, but guileless and pure in one spirit, in the bond of peace and love, one body and one spirit, in one faith, even as we have been called in one hope of our calling, that we may all meet in the divine and boundless love, in Christ Jesus our Lord, with whom Thou art blessed.

Then the Priest offers the incense, and says:—

The incense is offered to Thy name. Let it ascend, we implore Thee, from the hands of Thy poor and sinful servants to Thy heavenly altar for a sweet-smelling savour, and the propitiation of all Thy people. For all glory, honour, adoration, and thanks are due unto Thee,

the Father, Son, and Holy Ghost, now, henceforth, and for evermore. Amen.

After the Salutation, the Deacon in a loud voice says:—

Stand and make the offering duly.

The Priest, making the sign of the cross over the disks and chalices, says in a loud voice (the Nicene Creed):—

I believe in one God, etc.

The Deacon: Stand for prayer.

The Priest: ✠ Peace be to all.

The Deacon: Pray for those who present the offering.

The Priest says the prayer of the Oblation.

O Sovereign Lord, Christ Jesus the Word, who art equal in power with the Father and the Holy Spirit, the great high priest; the bread that came down from heaven, and saved our souls from ruin; who gavest Thyself, a spotless Lamb, for the life of the world....

We pray and beseech Thee, O Lord, in Thy mercy, to let Thy presence rest upon this bread and these chalices on the all-holy table, while angels, archangels, and Thy holy priests stand round and minister for Thy glory and the renewing of our souls, through the grace, mercy, and love of Thine only-begotten Son, through whom and with whom be glory and power to Thee.

And when the People say, And from the Holy Spirit was He made flesh; the Priest makes the sign of the cross and says:— And was crucified for us.

The Priest makes the sign of the cross again, and says:— And to the Holy Spirit.

In like manner also, as after the Creed, he makes the sign of the cross upon the People, and says aloud:—

The Lord be with all.

The People: And with thy spirit.

The Priest: Let us lift up our hearts.

The People: We lift them up to the Lord.

The Priest: Let us give thanks to the Lord.

The People: It is meet and right.

The Priest begins the Anaphoral prayer.

O Lord God, Sovereign and Almighty Father, truly it is meet and right, holy and becoming, and good for our souls, to praise, bless, and thank Thee; to make open confession to Thee by day and night with voice, lips, and heart without ceasing;

To Thee who hast made the heaven, and all that is therein; the earth, and all that is therein; The sea, fountains, rivers, lakes, and all that is therein;

To Thee who, after Thine own image and likeness, hast made man, upon whom Thou didst also bestow the joys of Paradise;

And when he trespassed against Thee, Thou didst neither neglect nor forsake him, good Lord,

But didst recall him by Thy law, instruct him by Thy prophets, restore and renew him by this awful, life-giving, and heavenly mystery.

And all this Thou hast done by Thy Wisdom and the Light of truth, Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, Through whom, thanking Thee with Him and the Holy Spirit,

We offer this reasonable and bloodless sacrifice, which all nations, from the rising to the setting of the sun, from the north and the south, present to Thee, O Lord; for great is Thy name among all peoples, and in all places are incense, sacrifice, and oblation offered to Thy holy name.

We pray and beseech Thee, *O lover of men*, *O good Lord*, remember in Thy good mercy the Holy and only Catholic and Apostolic Church throughout the whole world, and all Thy people, and all the sheep of this fold. Vouchsafe to the hearts of all of us the peace of heaven, but grant us also the peace of this life.

Guide and direct in all peace the king, army, magistrates, councils, peoples, and neighbourhoods, and all our outgoings and incomings.

O King of Peace, grant us Thy peace in unity and love. May we be Thine, O Lord; for we know no other God but Thee, and name no other name but Thine. Give life unto the souls of all of us, and let no deadly sin prevail against us, or against all Thy people.

Look down in mercy and compassion, O Lord, and heal the sick among Thy people. Deliver them and us, O Lord, from sickness and disease, and drive away the spirit of weakness.

Raise up those who have been long afflicted, and heal those who are vexed with unclean spirits.

Have mercy on all who are in prison, or in mines, or on trial, or condemned, or in exile, or crushed by cruel bondage or tribute. Deliver them, O Lord, for Thou art our God, who settest the captives free; who raisest up the downtrodden; who givest hope to the hopeless, and help to the helpless; who liftest up the fallen; who givest refuge to the shipwrecked, and vengeance to the oppressed.

Pity, relieve, and restore every Christian soul that is afflicted or wandering.

But do Thou, O Lord, the physician of our souls and bodies, the guardian of all flesh, look down, and by Thy saving power heal all the diseases of soul and body.

Guide and prosper our brethren who have gone or who are about to go abroad. Whether they travel by land, or river, or lake, by public road, or in whatever way journeying, bring them everywhere to a safe and tranquil haven. Be pleased to be with them by land and sea, and restore them in health and joy to joyful and healthful homes.

Ever defend, O Lord, our journey through this life from trouble and storm.

Send down rich and copious showers on the dry and thirsty lands.

Gladden and revive the face of the earth, that it may spring forth and rejoice in the raindrops.

Make the waters of the river flow in full stream.

Gladden and revive the face of the earth with the swelling waters.

Fill all the channels of the streams, and multiply the fruits of the earth.

Bless, O Lord, the fruits of the earth, and keep them safe and unharmed. Fill them with seed, and make them ripe for the harvest.

Bless even now, O Lord, Thy yearly crown of blessing for the sake of the poor of Thy people, the widow, the

orphan, and the stranger, and for the sake of all of us who have our hope in Thee and call upon Thy holy name; for the eyes of all are upon Thee, and Thou givest them bread in due season.

O Thou who givest food to all flesh, fill our hearts with joy and gladness, that at all times, having all sufficiency, we may abound to every good work in Christ Jesus our Lord.

O King of kings and Lord of lords, defend the kingdom of Thy servant, our orthodox and Christ-loving sovereign, whom Thou hast deemed worthy to reign over this land in peace, courage, and justice.

Subdue under him, O Lord, every enemy and adversary, whether at home or abroad. Gird on Thy shield and armour, and rise to his aid. Draw Thy sword, and help him to fight against them that persecute him. Shield him in the day of battle, and grant that the fruit of his loins may sit upon his throne.

Be kind to him, O Lord, for the sake of Thy Holy and Apostolic Church, and all Thy Christ-loving people, that we too in his peaceful reign may live a calm and tranquil life, in all reverence and godliness.

O Lord our God, give peace to the souls of our fathers and brethren who have fallen asleep in Jesus, remembering our forefathers of old, our fathers, patriarchs, prophets, apostles, martyrs, confessors,

bishops, and the souls of all the holy and just men who have died in the Lord.

Especially remember those whose memory we this day *celebrate*, and our holy father Mark, the apostle and evangelist, who has shown us the way of salvation.

The Deacon: Lord, bless us.

The Priest: The Lord will bless thee in His grace, now, henceforth, and for evermore.

The Deacon reads the record of the dead.

The Priest bows and prays.

Give peace, O Sovereign Lord our God, to the souls of all who dwell in the tabernacles of Thy saints. Graciously bestow upon them in Thy kingdom Thy promised blessing, which eye hath not seen, and ear hath not heard, nor has it entered into the heart of man what Thou, O God, hast prepared for those who love Thy holy name. Give peace to their souls, and deem them worthy of the kingdom of heaven.

Grant that we may end our lives as Christians, acceptable unto Thee and without sin, and be pleased to give us part and lot with all Thy saints.

Accept, O God, by Thy ministering archangels at Thy holy, heavenly, and reasonable altar in the spacious heavens, the thank-offerings of those who offer sacrifice and oblation, and of those who desire to offer much or little, in secret or openly, but have it not to give.

Accept the thank-offerings of those who have presented them this day, as Thou didst accept the gifts of Thy righteous Abel:

The Priest offers incense, and says:—

As Thou didst accept the sacrifice of our father Abraham, the incense of Zacharias, the alms of Cornelius, and the widow's two mites, accept also the thank-offerings of these, and give them for the things of time the things of eternity, and for the things of earth the things of heaven. Defend, O Lord, our most holy and blessed *Papas* Δ, whom Thou hast fore-ordained to rule over Thy Holy Catholic and Apostolic Church, and our most pious Bishop Δ, that they through many years of peace may, according to Thy holy and blessed will, fulfil the sacred priesthood committed to their care, and dispense aright the word of truth.

Remember the orthodox bishops everywhere, the elders, deacons, sub-deacons, readers, singers, monks, virgins, widows, and laity.

Remember, O Lord, the holy city of our God, Jesus Christ; and the imperial city; and this city of ours, and all cities and all lands, and the peace and safety of those who dwell therein in the orthodox faith of Christ.

Be mindful, O Lord, of the return of the back-sliding, and of every Christian soul that is afflicted and oppressed, and in need of Thy divine mercy and help.

Be mindful, O Lord, of our brethren in captivity. Grant that they may find mercy and compassion with those who have led them captive.

Be mindful also of us, O Lord, Thy sinful and unworthy servants, and blot out our sins in Thy goodness and mercy.

Be mindful also of me, Thy lowly, sinful, and unworthy servant, and in Thy mercy blot out my sins. Be with us, O Lord, who minister unto Thy holy name.

Bless our meetings, O Lord.

Utterly uproot idolatry from the world.

Crush under our feet Satan, and all his wicked influence.

Humble now, as at all times, the enemies of Thy Church.

Lay bare their pride.

Speedily show them their weakness.

Bring to naught the wicked plots they contrive against us.

Arise, O Lord, and let Thine enemies be scattered, and let all who hate Thy holy name be put to flight.

Do Thou bless a thousand times ten thousand Thy faithful and orthodox people while they do Thy holy will.

The Deacon: Let those who are seated stand.

The Priest says the following prayer:—

Deliver the captive; rescue the distressed feed the hungry; comfort the faint-hearted, convert the erring; enlighten the darkened; raise the fallen; confirm the wavering; heal the sick; and guide them all, good Lord, into the way of salvation, and into Thy sacred fold. Deliver us from our iniquities; protect and defend us at all times.

The Deacon: Turn to the east.

The Priest bows and prays.

For Thou art far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. Round Thee stand ten thousand times ten thousand, and thousands of thousands of holy angels and hosts of archangels; and Thy two most honoured creatures, the many-eyed cherubim and the six-winged seraphim. With twain they cover their faces, and with twain they cover their feet, and with twain they do fly; and they cry one to another for ever with the voice of praise, and glorify Thee, O Lord, singing aloud the triumphal and thrice-holy hymn to Thy great glory:—

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory.

(Aloud.)

Thou dost ever sanctify all men; but with all who glorify Thee, receive also, O Sovereign Lord, our sanctification, who with them celebrate Thy praise, and say:—

The People: Holy, holy, holy Lord.

The Priest makes the sign of the cross over the sacred mysteries.

For truly heaven and earth are full of Thy glory, through the manifestation of our Lord and God and Saviour Jesus Christ. Fill, O God, this sacrifice with Thy blessing, through the inspiration of Thy all-holy Spirit. For the Lord Himself, our God and universal King, Christ Jesus, reclining at meat the same night on which He delivered Himself up for our sins and died in the flesh for all, took bread in His holy, pure, and immaculate hands, and lifting His eyes to His Father, our God, and the God of all, gave thanks; and when He had blessed, hallowed, and broken the bread, gave it to His holy and blessed disciples and apostles, saying:—

(Aloud).

Take, eat.

The Deacon: Pray earnestly.

The Priest (aloud).

For this is my body, which is broken for you, and divided for the remission of sins.

The People: Amen.

The Priest prays.

After the same manner also, when He had supped, He took the cup of wine mingled with water, and lifting His eyes to Thee, His Father, our God, and the God of all, gave thanks; and when He had blessed and filled it with the Holy Spirit, gave it to His holy and blessed disciples and apostles, saying:—

(Aloud).

Drink ye all of it.

The Deacon: Pray earnestly again.

The Priest (aloud).

For this is my blood of the new testament which is shed for you and for many, and distributed among you for the remission of sins.

The People: Amen.

The Priest prays thus:—

This do ye in remembrance of me; for as often as ye eat this bread and drink this cup, ye do show forth my death and acknowledge my resurrection and ascension until I come. O Sovereign and Almighty Lord, King of heaven, while we show forth the death of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, and acknowledge His blessed resurrection from the dead on the third day, we do also openly declare His ascension into heaven, and His sitting on the right hand of Thee, God and Father, and await His second terrible

and dreadful coming, in which He will come to judge righteously the quick and the dead, and to render to each man according to his works.

O Lord our God, we have placed before Thee what is Thine from Thine own mercies. We pray and beseech Thee, O good and merciful God, to send down from Thy holy heaven, from the mansion Thou hast prepared, and from Thine infinite bosom, the Paraclete Himself, holy, powerful, and life-giving, the Spirit of truth, who spoke in the law, the apostles, and prophets; who is everywhere present, and filleth all things, freely working sanctification in whom He will with Thy good pleasure; one in His nature; manifold in His working; the fountain of divine blessing; of like substance with Thee, and proceeding from Thee; sitting with Thee on the throne of Thy kingdom, and with Thine only-begotten Son, our Lord and God and Saviour Jesus Christ. Send down upon us also and upon this bread and upon these chalices Thy Holy Spirit, that by His all-powerful and divine influence He may sanctify and consecrate them, and make this bread the body.

The People: Amen.

The Priest (aloud):

And this cup the blood of the new testament, of the very Lord, and God, and Saviour, and universal King Christ Jesus.

The Deacon: Deacons, come down.

The Priest (aloud):

That to all of us who partake thereof they may tend unto faith, sobriety, healing, temperance, sanctification, the renewal of soul, body, and spirit, participation in the blessedness of eternal life and immortality, the glory of Thy most holy name, and the remission of sins, that Thy most holy, precious, and glorious name may be praised and glorified in this as in all things.

The People: As it was and is.

The Priest: Peace be to all.

The Deacon: Pray.

The Priest prays in secret.

O God of light, Father of life, Author of grace, Creator of worlds, Founder of knowledge, Giver of wisdom, Treasure of holiness, Teacher of pure prayers, Benefactor of our souls, who givest to the faint-hearted who put their trust in Thee those things into which the angels desire to look: O Sovereign Lord, who hast brought us up from the depths of darkness to light, who hast given us life from death, who hast graciously bestowed upon us freedom from slavery, who hast scattered the darkness of sin within us, through the presence of Thine only-begotten Son, do Thou now also, through the visitation of Thy all-holy Spirit, enlighten the eyes of our understanding, that we may partake without fear of condemnation of this heavenly

and immortal food, and sanctify us wholly in soul, body, and spirit, that with Thy holy disciples and apostles we may say this prayer to Thee: Our Father who art in heaven, etc.

(Aloud).

And grant, O Sovereign Lord, in Thy mercy, that we with freedom of speech, without fear of condemnation, with pure heart and enlightened soul, with face that is not ashamed, and with hollowed lips, may venture to call upon Thee, the holy God who art in heaven, as our Father, and say:—

The People: Our Father who art in heaven, etc.

The Priest prays:—

Verily, Lord, Lord, lead us not into temptation, but deliver us from evil; for Thy abundant mercy showeth that we through our great infirmity are unable to resist it. Grant that we may find a way whereby we may be able to withstand temptation; for Thou hast given us power to tread upon serpents, and scorpions, and all the power of the enemy.

(Aloud.)

For Thine is the kingdom and power.

The People: Amen.

The Priest: Peace be to all.

The Deacon: Bow your heads to Jesus.

The People: Thou, Lord.

The Priest prays.

O Sovereign and Almighty Lord, who sittest upon the cherubim, and art glorified by the seraphim; who hast made the heaven out of waters, and adorned it with choirs of stars; who hast placed an unbodied host of angels in the highest heavens to sing Thy praise for ever; before Thee have we bowed our souls and bodies in token of our bondage. We beseech Thee to repel the dark assaults of sin from our understanding, and to gladden our minds with the divine radiance of Thy Holy Spirit, that, filled with the knowledge of Thee, we may worthily partake of the mercies set before us, the pure body and precious blood of Thine only-begotten Son, our Lord and God and Saviour Jesus Christ. Pardon all our sins in Thy abundant and unsearchable goodness, through the grace, mercy, and love of Thine only-begotten Son:

(Aloud).

Through whom and with whom be glory and power to Thee, with the all-holy, good, and life-giving Spirit.

The Priest: Peace be to all.

The Deacon: With the fear of God.

The Priest prays.

O holy, highest, awe-inspiring God, who dwellest among the saints, sanctify us by the word of Thy grace and by

the inspiration of Thy all-holy Spirit; for Thou hast said, O Lord our God, Be ye holy; for I am holy. O Word of God, past finding out, consubstantial and co-eternal with the Father and the Holy Spirit, and sharer of their sovereignty, accept the pure song which cherubim and seraphim, and the unworthy lips of Thy sinful and unworthy servant, sing aloud.

The People: Lord, have mercy; Lord, have mercy; Lord, have mercy.

The Priest (aloud).

Holy things for the holy.

The People: One Father holy, one Son holy, one Spirit holy, in the unity of the Holy Spirit. Amen.

The Deacon: For salvation and help.

The Priest makes the sign of the cross upon the people, and saith in a loud voice:—

The Lord be with all.

The Priest breaks the bread, and saith:—

Praise ye God.

The Priest divides it among those present, and saith:—

The Lord will bless and help you through His great mercy.

The Priest says:—

Command.

The Clergy say:—

The Holy Spirit commands and sanctifies.

The Priest: Lo, they are sanctified and consecrated.

The Clergy: One holy Father, etc. (*thrice*).

The Priest says:—

The Lord be with all.

The Clergy: And with thy spirit.

The Priest says:—

The Lord Himself hath blessed it.

The Priest partakes, and prays.

According to Thy loving-kindness, etc.

Or,

As the hart panteth after the water-brooks, etc.

When he gives the bread to the clergy, he says:—

The holy body.

And when he gives the chalice, he says:—

The precious blood of our Lord, and God, and Saviour.

After the service is completed, the Deacon says:—

Stand for prayer.

The Priest: Peace be to all.

The Deacon: Pray.

The Priest says the prayer of thanksgiving.

O Sovereign Lord our God, we thank Thee that we have partaken of Thy holy, pure, immortal, and heavenly mysteries, which Thou hast given for our good, and for the sanctification and salvation of our souls and bodies. We pray and beseech Thee, O Lord, to grant in Thy good mercy, that by partaking of the holy body and precious blood of Thine only-begotten Son, we may have faith that is not ashamed, love that is unfeigned, fulness of holiness, power to eschew evil and keep Thy commandments, provision for eternal life, and an acceptable defence before the awful tribunal of Thy Christ:

In a loud voice.

Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

The Priest then turns to the people, and says:—

O mightiest King, co-eternal with the Father, who by Thy might hast vanquished hell and trodden death under foot, who hast bound the strong man, and by Thy miraculous power and the enlightening radiance of Thy unspeakable Godhead hast raised Adam from the tomb, send forth Thy invisible right hand, which is full of blessing, and bless us all.

Pity us, O Lord, and strengthen us by Thy divine power.

Take away from us the sinful and wicked influence of carnal desire.

Let the light shine into our souls, and dispel the surrounding darkness of sin.

Unite us to the all-blessed assembly that is well-pleasing unto Thee; for through Thee and with Thee, all praise, honour, power, adoration, and thanksgiving are due unto the Father and the Holy Spirit, now, henceforth, and for evermore.

The Deacon: Depart in peace:

The People: In the name of the Lord.

The Priest (aloud).

The love of God the Father; the grace of the Son, our Lord Jesus Christ; the communion and gift of the All-holy Spirit, be with us all, now, henceforth, and for evermore.

The People: Amen. Blessed be the name of the Lord.

The Priest prays in the sacristy, and says:—

O Lord, Thou hast given us sanctification by partaking of the all-holy body and precious blood of Thine only-begotten Son; give us the grace and gift of the All-holy Spirit. Enable us to lead blameless lives; and guide us

unto the perfect redemption, and adoption, and the everlasting joys of the world to come. For Thou art our sanctification, and we ascribe glory unto Thee, the Father, and the Son, and the All-holy Spirit, now, henceforth, and for evermore.

The People: Amen.

The Priest: Peace be to all.

The People: And to thy spirit.

The Priest dismisses them, and says:—

May God bless, who blesseth and sanctifieth, who defendeth and preserveth us all through the partaking of His holy mysteries; and who is blessed for ever. Amen.



Part III

The Alexandrine Rite
in its original form and language

(taken from Neale's 1896 edition)

**Ἡ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟ-
ΣΤΟΛΟΥ ΚΑΙ ΕΤΑΓΓΕΛΙΣΤΟΥ ΜΑΡΚΟΥ
ΜΑΘΗΤΟΥ ΤΟΥ ΑΓΙΟΥ ΠΕΤΡΟΥ.**

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύ-
ριε ἐλέησον.

Ὁ δὲ ἱερεὺς εὐχεται μυστικῶς.

Εὐχαριστοῦμέν σοι καὶ ὑπερευχαριστοῦμεν, Κύριε ὁ
Θεὸς ἡμῶν, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ, κατὰ πάντα, καὶ διὰ πάντων,
καὶ ἐν πᾶσιν, ὅτι ἐσκέπασας, ἐβοήθησας, ἀντελάβου,
καὶ παρήγαγες ἡμᾶς τὸν παρελθόντα χρόνον τῆς ζωῆς
ἡμῶν, καὶ ἤγαγες ἡμᾶς ἕως τῆς ὥρας ταύτης, ἀξιώσας
πάλιν παραστήναι ἐνώπιόν σου ἐν τόπῳ ἁγίῳ σου
ἄφεσιν αἰτοῦντας τῶν ἁμαρτιῶν ἡμῶν, καὶ ἰλασμὸν
παντὶ τῷ λαῷ σου. Καὶ δεόμεθα καὶ παρακαλοῦμέν
σε φιλόανθρωπε, ἀγαθέ, δὸς ἡμῖν ἡγίαν ἡμέραν ταύ-
την, καὶ ἅπαντα τὸν χρόνον τῆς ζωῆς ἡμῶν ἐπιτελέσαι
ἀναμαρτήτως, μετὰ πάσης χαρᾶς, ὑγείας, σωτηρίας,
καὶ παντὸς ἁγιασμοῦ, καὶ τοῦ σοῦ φόβου. Πάντα δὲ
φθόνον, πάντα φόβον, πάντα πειρασμόν, πᾶσαν σατα-
νικὴν ἐνέργειαν, πᾶσαν πονηρῶν ἀνθρώπων ἐπιβουλὴν,
ἐκδίωξον ἀφ' ἡμῶν ὁ Θεός, καὶ ἀπὸ τῆς ἁγίας σου κα-
θολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Τὰ καλὰ καὶ τὰ
συμφέροντα ἡμῖν ἐπιχορήγησον· εἴ τι σοι ἡμάρτομεν ἐν
λόγῳ, ἢ ἔργῳ, ἢ κατὰ διάνοιαν, σὺ ὡς ἀγαθὸς καὶ

В

φιλόανθρωπος παριδεῖν καταξίωσον, καὶ μὴ ἐγκαταλίπης ἡμᾶς ὁ Θεὸς ἐλπίζοντας ἐπὶ σοι, μηδὲ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ ἐκ τῶν ἔργων αὐτοῦ, χάριτι καὶ οἰκτιρμῷ καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος, ἐν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ βασιλέως.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

Δέσποτα Κύριε ὁ Θεός, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε, τὸν βασιλέα ἡμῶν ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ διαφύλαξον. Καθιπτόταξον αὐτῷ ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον· ἐπιλαβοῦ ὅπλου καὶ † θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ. Δὸς αὐτῷ ὁ Θεὸς νίκας, εἰρηνικὰ φρονεῖν ἡμᾶς, καὶ πρὸς τὸ ὄνομά σου τὸ ἅγιον ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι τῶν ἡμερῶν αὐτοῦ ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ Πάπα καὶ ἐπισκόπου.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ ἱερεύς.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλούμέν σε φιλόανθρωπε, ἀγαθέ, τὸν ἀγιώτατον καὶ μακαριώτατον ἀρχιερέα ἡμῶν Πάπαν Δ'. καὶ τὸν ὁσιώτατον ἐπίσκοπον Δ'. συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς, εἰρηνικῶς ἐκτελοῦντας τὴν ὑπὸ σου ἐμπεπιστευμένην ἁγίαν ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα, ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις, πρεσβυτέροις, διακόνοις, ὑποδιακόνοις, ἀναγνώσταῖς, ψάλταις τὲ καὶ λαϊκοῖς, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καὶ μόνης καθολικῆς ἐκκλησίας, εἰρήνην καὶ ὑγιείαν καὶ σωτηρίαν αὐτοῖς χαρίζόμενος. Τὰς δὲ εὐχὰς αὐτῶν, ἃς ποιοῦσιν ὑπὲρ ἡμῶν, καὶ ἡμεῖς ὑπὲρ αὐτῶν, πρόσδεξαι, Κύριε, εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ λογικόν σου θυσιαστήριον. Πάντα δὲ ἐχθρόν τῆς ἁγίας σου ἐκκλησίας καθυπόταξον ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχῇν σταθῆτε.

Ὁ λαός. Κύριε ἐλέησον. τρίς.

Ὁ δὲ ἱερεὺς ἐπεύχεται εὐχὴν τῆς εἰσό-
δου καὶ εἰς τὸ θυμίαμα.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν δωδεκαφωτον
λαμπάδα τῶν δώδεκα ἀποστόλων ἐκλεξάμενος, καὶ
ἐξαποστείλας αὐτοὺς ἐν ὅλῳ τῷ κόσμῳ κηρύξαι καὶ δι-
δάξαι τὸ εὐαγγέλιον τῆς βασιλείας σου, καὶ θεραπεύειν
[πᾶσαν] νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ, καὶ ἐμ-
φυσῆσας εἰς τὰ πρόσωπα αὐτῶν, καὶ εἰπὼν αὐτοῖς, Λά-
βετε Πνεῦμα ἅγιον, τὸ παράκλητον· ἂν τινων ἀφίετε
τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινων κρατεῖτε,
κεκράτηνται· οὕτως καὶ ἐφ' ἡμᾶς τοὺς περισσηγότας
δούλους σου, ἐν τῇ εἰσόδῳ τῆς ἱερουργίας, † σὺν τοῖς ἐπι-
σκόποις, πρεσβυτέροις, διακόνοις, ἀναγνώσταις, ψάλ-
ταις τε καὶ λαϊκοῖς, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας
καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας· ῥύσαι ἡμᾶς,
Κύριε, ἀπὸ ἀρᾶς καὶ κατάρας, καὶ ἀπὸ ἀναθέματος καὶ
δεσμοῦ καὶ ἀφορισμοῦ, καὶ ἐκ τῆς μερίδος τοῦ ἀντικει-
μένου· καὶ καθάρισον ἡμῶν τὰ χεῖλη καὶ τὴν καρδίαν
ἀπὸ παντὸς μολυσμοῦ καὶ ἀπὸ πάσης ῥαδιουργίας· ἵνα
ἐν καθαρᾷ καρδίᾳ καὶ καθαρῷ συνειδῶτι προσφέρωμέν
σοι τὸ θυμίαμα τοῦτο, εἰς ὁσμὴν εὐωδίας, καὶ εἰς ἄφε-
σιν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι
καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς Υἱοῦ·
[Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ
κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ [σου]
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ὁρθοί.

Καὶ ψάλλουσιν. Ὁ μονογενὴς [Υἱὸς καὶ Λόγος
τοῦ Θεοῦ] ἀθάνατος ὑπάρχων, καταδεξάμενος διὰ τὴν
ἡμετέραν σωτήριαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου
καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας,
σταυρωθεὶς τε, Χριστέ ὁ Θεός, θανάτῳ θάνατον πατῆ-

σας εἰς ὧν τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.]

Καὶ γίνεται ἡ εἰσοδος τοῦ ευαγγελ-
αίου, καὶ λέγει ὁ διάκονος, Ἐπὶ προσευχῇ.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχῇ.

Ὁ λαός. Κύριε ἐλέησον.

Ἄγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέ-
ησον ἡμᾶς.

Ὁ ἱερεὺς εὐχεται εὐχὴν τοῦ τρισαγίου.

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, ὁ συναίδιος Λόγος
τοῦ ἀνάρχου Πατρός, ὁ καθ' ἡμᾶς γενόμενος κατὰ πάν-
τα χωρὶς ἁμαρτίας ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν· ὁ
ἐξαποστείλας τοὺς ἁγίους σου μαθητάς καὶ ἀπόστολους
κηρύξαι καὶ διδάξαι τὸ εὐαγγέλιον τῆς βασιλείας σου,
καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ
λαῷ σου, αὐτὸς καὶ νῦν, Δέσποτα, ἐξαπόστειλον τὸ
φῶς σου καὶ τὴν ἀλήθειάν σου· καὶ καταύγασον τοὺς
ὀφθαλμοὺς τῆς διανοίας εἰς κατανόησιν τῶν θεῶν σου
λογίων. καὶ ἱκάνωσον ἡμᾶς ἀκροάτας αὐτῶν γενέσθαι·
καὶ μὴ μόνον ἀκροάτας, ἀλλὰ καὶ ποιητὰς λόγου· γενό-
μενοι εἰς τὸ καρποφορῆσαι, καὶ ποιῆσαι καρποὺς ἀγα-
θοὺς, ἀνὰ τριάκοντα καὶ ἐν ἑκατόν, ὅπως καταξιωθῶμεν
τῆς βασιλείας τῶν οὐρανῶν· καὶ ταχὺ προκαταλαβέ-
τωσαν ἡμᾶς οἱ οἰκτιρμοί σου, Κύριε· [Ἐκ φ ὧ ν ω ς] σὺ
γὰρ εἶ εὐαγγελισμός, σωτὴρ καὶ φύλαξ τῶν ψυχῶν
καὶ τῶν σωμάτων ἡμῶν, Κύριε ὁ Θεός, καὶ σοὶ τὴν
δόξαν καὶ τὴν εὐχαριστίαν καὶ τὸν τρισάγιον ὕμνον
ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Καὶ μετὰ τρισαγίου, σφραγίζει ὁ ἱερεὺς τὸν λαόν, λέγων. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Εἶτα τὸ Πρόσχωμεν, ὁ Ἀπόστολος, ὁ πρόλογος τοῦ ἀλληλούϊα. Οἱ διάκονοι κατὰ ῥητὸν λέγουσι, Κύριε εὐλόγησον.

Ὁ ἱερεὺς λέγει. Ὁ Κύριος εὐλογήσῃ καὶ συνακονήσῃ ὑμῖν, τῇ αὐτοῦ χάριτι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς πρὸ τοῦ εὐαγγελίου βάλλει θυμίαμα, λέγων οὕτως.

Θυμίαμα προσφέρωμεν ἐνώπιον τῆς ἁγίας δόξης σου, ὁ Θεός· προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν σου θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος, ὅτι εὐλογημένος ὑπάρχεις, καὶ σὺ τὴν δόξαν σου ἀνάπεμψον.

Ὁ διάκονος ὅτε μέλλει εἰπεῖν τὸ εὐαγγέλιον λέγει, Κύριε εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσῃ καὶ ἐνισχύσῃ, καὶ ἀκροατὰς ἡμᾶς ποιήσῃ τοῦ ἁγίου αὐτοῦ εὐαγγελίου, ὁ ὢν εὐλογητὸς Θεός, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Στάθῃτε, ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματι σου.

Καὶ λέγει τὸ εὐαγγέλιον ὁ διάκονος.

Τὴν συνάπτην ὁ ἱερεὺς ἐπεύχεται.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμoῖς ἴασαι. Τοὺς ἀποδημήσαντας

ἡμῶν ἀδελφούς, ἡ μέλλοντας ἀποδημεῖν, ἐν τῷ τόπῳ κατευόδωσον ἕκαστον εἰς τὸν καιρὸν. Τοὺς ἀγαθοὺς ὑετοὺς κατὰπεμψον ἐπὶ τοὺς χρήζοντας καὶ ἐπιδεομένους τόπους. Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον αὐτῶν, κατὰ τὴν σὴν χάριν. Τοὺς καρποὺς τῆς γῆς αὖξησον εἰς σπέρμα καὶ εἰς θερισμόν. Τὴν βασιλείαν τοῦ δούλου σου, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ καὶ γαληνότητι διαφύλαξον. Τὴν ταπεινὴν καὶ ἐλεεινὴν καὶ φιλόχριστον πόλιν ταύτην, ῥύσαι αὐτήν, ὁ Θεός, ἀφ' ἡμερῶν πονηρῶν, ἀπὸ λιμοῦ, λοιμοῦ, καὶ ἐπιστάσεως ἐθνῶν, ὡς καὶ Νινευὶ τῆς πόλεως ἐφείσῃς ὅτι ἐλεήμων καὶ οἰκτίρμων εἶ, καὶ ἀμνησίκκος ἐπὶ κακίας ἀνθρώπων. Σὺ διὰ τοῦ προφήτου σου Ἑσαίου εἶπας, Ὑπερασπὶς ὑπὲρ τῆς πόλεως ταύτης, τοῦ σῶσαι αὐτήν δι' ἐμέ, καὶ διὰ Δαβὶδ τὸν παῖδά μου. Δι' ὃ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ, ὑπεράσπισαι τῆς πόλεως ταύτης, διὰ τὸν μάρτυρα καὶ εὐαγγελιστὴν Μάρκον, τὸν ὑποδείξαντα ἡμῖν ὁδὸν τῆς σωτηρίας, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, [Ἐκ φ ὧ ν ω ς] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Ὁ διάκονος. Ἀρξαι.

Καὶ λέγουσι τὸν στίχον. Ὁ διάκονος λέγει Τὰς τρεῖς.

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε, ὁ Θεός, ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι. Τὸν ἀγιώτατον καὶ μακαριώτατον ἡμῶν Πάπαν τὸν Δ'. καὶ τὸν ὁσιώτατον ἡμῶν

ἐπίσκοπον τὸν Δ'. συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς, εἰρηνικῶς, ἐκτελοῦντας τὴν ὑπὸ σου ἐμπειστευμένην ἁγίαν ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριον σου θέλημα, ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις, πρεσβυτέροις, διακόνοις, ὑποδιακόνοις, ἀναγνώσταις, ψάλταις, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον· δὸς αὐτὰς ἀκωλύτως καὶ ἀνεμποδίστως γενέσθαι κατὰ τὸ ἅγιόν σου θέλημα· οἴκους εὐχῶν, οἴκους εὐλογιῶν, ἡμῖν τέ καὶ τοῖς μεθ' ἡμᾶς δούλοις σου εἰς τὸν αἰῶνα δώρησαι.

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου· φυγέτωσαν πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. Τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλόγησον· ποίησον αὐτὸν εἰς χιλιάδας καὶ μυριάδας, καὶ μὴ κατισχύσῃ θάνατος ἁμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, [Ἐκ φ ὧ ν ὡ ς] δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος.

Βλέπετε μή τις τῶν κατηχουμένων.

Καὶ ψάλλουσι τὸν χερουβικόν.

Οἱ τὰ χερουβιμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὥς τὸν Βασιλέα τῶν ὅλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλουία.

Ὁ ἱερεὺς βάλλει θυμίαμα εἰς τὸ εἰσόδιον, καὶ εὐχεται.

Κύριε ὁ Θεὸς ἡμῶν, ὁ πάντων ἀπροσδεής, δέξαι τὸ θυμίαμα τοῦτο, ἐξ ἀναξίου χειρὸς προσφερόμενον, καὶ τῆς παρά σου εὐλογίας πάντας ἡμᾶς ἀξιώσον. Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν.

ΚΑΙ εἰσέρχονται τὰ ἅγια εἰς τὸ
θυσιαστήριον,

καὶ ὁ ἱερεὺς εὐχεται οὕτως.

Ἄγιε, ὕψιστε, φοβερέ, ὁ ἐν ἁγίοις ἀναπανόμενος, Κύριε, αὐτὸς ἡμᾶς ἁγιάσον, καὶ ἀξιώσον τῆς φοβέρας σου ἱερωσύνης, καὶ προσάγαγε ἡμᾶς τῷ τιμῷ σου θυσιαστηρίῳ, μετὰ πάσης συνειδήσεως ἀγαθῆς. καὶ καθάρισον ἡμῶν τὰς καρδίας ἀπὸ παντὸς μολυσμοῦ· πᾶσαν αἴσθησιν πονηρὰν ἐκδιώξον ἀφ' ἡμῶν. Ἀγιάσον τὸν νοῦν καὶ τὴν ψυχὴν καὶ δὸς ἡμῖν τὴν τῶν ἁγίων πατέρων ἡμῶν ἐπιτελεῖν λατρείαν, μετὰ φόβου σου, ἐξιλασκόμενοι τὸ πρόσωπόν σου διὰ παντός. Σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμπαντα, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν.

Ὁ διάκονος.

Ἀσπάσασθε ἀλλήλους.

Ὁ ἱερεὺς εὐχεται τὸν ἀσπασμόν.

Δέσποτα Κύριε παντοκράτορ, οὐρανόθεν ἐπιβλέψον ἐπὶ τὴν ἐκκλησίαν σου, καὶ ἐπὶ πάντα τὸν λαόν σου, καὶ πᾶν τὸ ποίμνιόν σου, καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους δούλους σου, τὰ θρέμματα τῆς σῆς ἀγάπης καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν, καὶ κατὰπεμψον ἡμῖν τὴν δωρεὰν τοῦ παναγίου σου Πνεύματος, ὅπως ἐν καθαρᾷ καρδίᾳ καὶ συνειδήσει ἀγαθῇ ἀσπασώμεθα ἀλλήλους

ἐν φιλήματι ἀγίῳ, μὴ ἐν ὑποκρίσει, μὴ τὴν τοῦ ἄλλοτρίου κεκτημένοι προαίρεσιν, ἀλλὰ ἄμωμον καὶ ἄσπιλον ἐν ἐνὶ πνεύματι, ἐν τῷ συνδέσμῳ τῆς εἰρήνης καὶ τῆς ἀγάπης, ἐν σῶμα καὶ ἐν πνεῦμα, ἐν μιᾷ πίστει, καθὼς καὶ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως ἡμῶν, ὅπως καταντήσωμεν οἱ πάντες εἰς τὴν θείαν καὶ ἀπεραντον στοργήν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ.

Εἴτα ὁ ἱερεὺς βάλλει θυμίαμα, λέγων.

Θυμίαμα προσφέρεται τῷ ὀνόματί σου· ἀναληφθήτω δὴ δεόμεθα ἐκ τῶν πενιχρῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον, εἰς ὁσμην εὐωδίας, εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου. "Οτι σοι πρέπει πᾶσα δόξα, τιμὴ, προσκύνησις, καὶ εὐχαριστία, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ τὸν ἁσπασμόν ἐκφώνως ὁ διάκονος.

Προσφέρειν κατὰ τρόπους στάθητε.

Ὁ ἱερεὺς σφραγίζων τοὺς δίσκους καὶ τὰ ποτήρια, ἐκφώνως.

Πιστεύω εἰς ἓνα Θεόν, κ.τ.λ.

Ὁ διάκονος. Ἐπὶ προσευχὴν στάθητε.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τῶν προσφερόντων.

Ὁ ἱερεὺς λέγει εὐχὴν τῆς προθέσεως.

Δέσποτα Ἰησοῦ Χριστέ, Κύριε, ὁ σύναρχος Λόγος τοῦ ἀνάρχου Πατρὸς καὶ τοῦ ἁγίου Πνεύματος, ὁ μέγας ἀρχιερεὺς, ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, καὶ ἀναγαγὼν ἐκ φθορᾶς τὴν ζωὴν ἡμῶν, ὁ δὸς ἐαυτὸν ἁμῶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, δεόμεθα καὶ

παρακαλούμέν σε, Κύριε φιλόανθρωπε, ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα ἃ ἡ παναγία τράπεζα ὑποδέχεται δι' ἀγγελικῆς λειτουργίας καὶ ἀρχαγγελικῆς χοροστασίας καὶ ἱερατικῆς ἱερουργίας, εἰς σὴν δόξαν καὶ ἀνακαινισμόν τῶν ἡμετέρων ψυχῶν, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος.

Καὶ ὅταν λέγει ὁ λαός. Καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου, ποιεῖ σταυρόν. Καὶ σταυρωθέντα ὑπὲρ ἡμῶν. Καὶ πάλιν σφραγίζει. Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

Ὁμοίως καὶ μετὰ τὴν πίστιν, σφραγίζει ὁ ἱερεὺς τὸν λαόν, ἐκφωνῶν.

Ὁ ΚΤΡΙΟΣ μετὰ πάντων.

Ὁ λαός.

Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς.

Ἄνω ἡμῶν τὰς καρδίας.

Ὁ λαός.

Ἐρχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς.

Εὐχαριστῶμεν τῷ Κυρίῳ.

Ὁ λαός.

Ἄξιον καὶ δίκαιον.

Ὁ ἱερεὺς ἄρχεται τῆς ἀναφορᾶς.

Ἀληθῶς γὰρ ἅγιόν ἐστι καὶ δίκαιον, ὁσίον τε καὶ πρέπον, καὶ ταῖς ἡμετέραις ψυχαῖς ἐπωφελές, ὁ ὢν, Δέσποτα Κύριε Θεέ, Πάτερ παντοκράτορ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σοὶ εὐχαριστεῖν, σοὶ ἀνθομολογεῖσθαι νύκτωρ

τε καὶ καθ' ἡμέραν ἀκαταπαύστῳ στόματι καὶ ἀσυγή-
τοις χεῖλεσι καὶ ἀσιωπότητι καρδίᾳ· σοὶ τῷ ποιήσαντι
τὸν οὐρανὸν καὶ τὰ ἐν τῷ οὐρανῷ, γῆν καὶ τὰ ἐν τῇ γῇ,
θάλασσαν, πηγάς, ποταμούς, λίμνας, καὶ πάντα τὰ ἐν
αὐτοῖς· σοὶ τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν εἰ-
κόνα καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν ἐν παρα-
δείσῳ τρυφήν· παραβάντα δὲ αὐτὸν οὐχ ὑπερίδες, οὐδὲ
ἐγκατέλιπες, ἀγαθέ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νό-
μου, ἐπαιδαγώγησας διὰ προφητῶν, ἀνέπλασας καὶ
ἀνεκαίνισας διὰ τοῦ φρικτοῦ καὶ ζωοποιοῦ καὶ οὐρανίου
μυστηρίου τούτου· πάντα δὲ ἐποίησας διὰ τῆς σῆς σο-
φίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου
Τιού, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
Χριστοῦ· δι' οὗ σοι σὺν αὐτῷ καὶ ἁγίῳ Πνεύματι εὐχα-
ριστοῦντες, προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον
λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ
ἔθνη, ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν, ἀπὸ
ἄρκτου καὶ μεσημβρίας· ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι
τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται
τῷ ὀνόματι ἁγίῳ σου καὶ θυσία καὶ προσφορά.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλόανθρωπε,
ἀγαθέ.

Μνήσθητι, Κύριε, τῆς ἁγίας καὶ μόνης καθολικῆς καὶ
ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι
τῶν περάτων αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν
ποιμνίων σου.

Τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων
ἡμῶν καρδίαις· ἀλλὰ καὶ τὴν βίον τούτου τὴν εἰρήνην
ἡμῖν δώρησαι.

Τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βου-
λὰς, δήμους, γειτονίας, εἰσόδους καὶ ἐξόδους ἡμῶν, ἐν
πάσῃ εἰρήνῃ κατακόσμησον.

Βασιλεῦ τῆς εἰρήνης, τὴν σὴν εἰρήνην δὸς ἡμῖν ἐν
ὁμονοίᾳ καὶ ἀγάπῃ· κτῆσαι ἡμᾶς, ὁ Θεός· ἐκτός σου

ἄλλον οὐκ οἶδαμεν· τὸ ὄνομά σου ὀνομάζομεν· ζωοποιήσον τὰς ἀπάντων ἡμῶν ψυχάς, καὶ μὴ κατισχύσει θάνατος ἁμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντός τοῦ λαοῦ σου.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς ἴασαι.

Ἀπόστησον ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν πᾶσαν νόσον καὶ μαλακίαν· τὸ πνεῦμα τῆς ἀσθενείας ἐξάλειψον ἀπ' αὐτῶν. Τοὺς ἐν μακροῖς ἀρρώστημασι προκατακειμένους ἐξανάστησον. Τοὺς ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένους ἴασαι. Τοὺς ἐν φυλακαῖς, ἢ ἐν μετάλλοις, ἢ δίκαις, ἢ καταδίκαις, ἢ ἐν ἐξορίαις, ἢ πικρᾷ δουλείᾳ, ἢ φόροις κατεχομένους πάντας ἐλέησον, πάντας ἐλευθέρωσον· ὅτι σὺ ὁ Θεὸς ἡμῶν, ὁ λύων πεπεδημένους, ὁ ἀνορθῶν τοὺς κατερράγμένους, ἢ ἐλπίς τῶν ἀπελπισμένων, ἢ βοήθεια τῶν ἀβοηθήτων, ἢ ἀνάστασις τῶν πεπτωκότων, ὁ λιμὴν τῶν χειμαζομένων, ὁ ἐκδικὸς τῶν καταπονουμένων· πάση ψυχῇ Χριστιανῇ θλιβομένῃ καὶ περιερχομένῃ δὸς ἔλεος, δὸς ἀνεσιν, δὸς ἀνάψυξιν. Ἀλλὰ καὶ ἡμῶν, Κύριε, τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον, ἱατρὲ ψυχῶν καὶ σωμάτων, ἐπίσκοπε πάσης σαρκός, ἐπίσκεψαι καὶ ἴασαι ἡμᾶς διὰ τοῦ σωτηρίου σου. Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἢ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κατευόδωσον, εἴτε διὰ γῆς, ἢ ποταμῶν, ἢ λιμνῶν, ἢ ὁδοιποριῶν, ἢ οἰωδῆποτε τρόπῳ τὴν πορείαν ποιοῦντας, πάντας πανταχοῦ ἀποκατάστησον εἰς λιμένα εὐδιον, εἰς λιμένα σωτηρίου· σύμπλους καὶ συνοδοίπορος αὐτῶν γενέσθαι καταξιώσον· ἀπόδος τοῖς οἰκείοις αὐτῶν[†] χαίροντας χαίρουσιν, ὑγιαίνοντας ὑγιαίνουν· ἀλλὰ καὶ ἡμῶν, Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῇ καὶ ἀχειμαστον μέχρι τέλους διαφύλαξον. Τοὺς ὑετοὺς ἀγαθοὺς πλουσίως κατὰπεμψον ἐπὶ τοὺς χρήζοντας καὶ ἐπὶ τοὺς δεομένους τόπους· εὐφρανον

καὶ ἀνακαίνισον τῇ καταβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς, ἵνα ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθῇ ἀνατέλλουσα. Ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ ἴδιον μέτρον αὐτῶν, εὐφρανον καὶ ἀνακαίνισον τῇ ἀναβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς. Τοὺς αὐλακας αὐτῆς μέθυσον, πλήθυνον τὰ γεννήματα αὐτῆς. Τοὺς καρποὺς τῆς γῆς, Κύριε, εὐλόγησον, σῶους καὶ ἀκεραίους ἡμῖν διατήρησον· παράστησον ἡμῖν αὐτοὺς εἰς σπέρμα καὶ εἰς θερισμόν. Εὐλόγησον καὶ νῦν, Κυριε, τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου, διὰ τοὺς πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ διὰ τὸν ὄρφανον, διὰ τὸν προσήλυτον, δι' ἡμᾶς πάντας τοὺς ἐλπίζοντας ἐπὶ σε καὶ ἐπικαλουμένους τὸ ὄνομά σου τὸ ἅγιον. Οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ. Ὁ δίδους τροφήν πάσῃ σαρκί, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Βασιλεῦ τῶν βασιλευόντων, καὶ Κύριε τῶν κυριευόντων, τὴν βασιλείαν τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλέως, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ [διαφύλαξον. Ὑπόταξον ὑπὸ τοὺς πόδας αὐτοῦ], ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιόν τε καὶ ἀλλόφυλον ἐπιλαβοῦ ὅπλου καὶ† θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ· καὶ ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων αὐτόν· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ τῆς ὀσφύος αὐτοῦ ἀγαθὰ ὑπὲρ τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι αὐτοῦ ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς ψυχὰς

ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν, μνησθεὶς τῶν ἀπ' αἰ-
 ὄνων προπατέρων, πατέρων, πατριαρχῶν, προφητῶν,
 ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, ὁσίων,
 δικαίων, παντὸς πνεύματος ἐν πίστει Χριστοῦ τετελει-
 ωμένων καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ τὴν ὑπόμνησιν
 ποιούμεθα, καὶ τοῦ ἁγίου πατρὸς ἡμῶν Μάρκου τοῦ
 ἀποστόλου καὶ εὐαγγελιστοῦ, τοῦ ὑποδείξαντος ἡμῖν
 ὁδὸν σωτηρίας.

Χαῖρε κεχαριτωμένη, ὁ Κύριος μετὰ σου εὐλογη-
 μένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς
 κοιλίας σου, ὅτι ἔτεκες Σωτῆρα τῶν ψυχῶν ἡμῶν
 [Ἐ κ φ ὦ ν ω ς] Ἐξαιρέτως τῆς παναγίας, ἀχράντου,
 εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου
 Μαρίας.

Ὁ διάκονος. Κύριε εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσῃ σε τῇ αὐτοῦ
 χάριτι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμη-
 μένων.

Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται.

Καὶ τούτων πάντων τὰς ψυχὰς ἀνάπαυσον, Δέσποτα
 Κύριε ὁ Θεὸς ἡμῶν, ἐν ταῖς τῶν ἁγίων σου σκηναῖς, ἐν
 τῇ βασιλείᾳ σου, χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν
 σου ἀγαθὰ, ἃ ὀφθαλμοὶ οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε,
 καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ
 Θεός, τοῖς ἀγαπῶσι τὸ ὄνομά σου τὸ ἅγιον. Αὐτῶν
 μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας οὐρανῶν
 καταξίωσον ἡμῖν δὲ τὰ τέλη τῆς ζωῆς Χριστιανὰ καὶ
 εὐάρεστα καὶ ἀναμάρτητα δώρησαι· καὶ δὸς ἡμῖν με-
 ρίδα καὶ κλῆρον ἔχειν μετὰ πάντων τῶν ἁγίων σου.
 Τῶν προσφερόντων τὰς θυσίας καὶ τὰς προσφοράς, τὰ
 εὐχαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ἐπου-
 ράνιον καὶ νοερὸν σου θυσιαστήριον, εἰς τὰ μεγέθη τῶν
 οὐρανῶν, διὰ τῆς ἀρχαγγελικῆς σου λειτουργίας, τῶν

τὸ πολὺ καὶ ὀλίγον, κρύφα καὶ παρρησίᾳ, βουλομένῳ καὶ οὐκ ἐχόντων καὶ τῶν ἐν τῇ σήμερον ἡμέρᾳ τὰς προσφορὰς προσεγγικάντων, ὡς προσεδέξω τὰ δῶρα τοῦ δικαίου σου Ἀβελ, [καὶ βάλλει θυμιάμα ὁ ἱερεὺς καὶ λέγει], τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἀβραάμ, Ζαχαρίου τὸ θυμιάμα, Κορνηλίου τὰς ἐλεημοσύνας, καὶ τῆς χήρας τὰ δύο λεπτά, πρόσδεξι καὶ αὐτῶν τὰ εὐχαριστήρια, καὶ ἀντιδὸς αὐτοῖς ἀντὶ τῶν ἐπιγέγων τὰ οὐράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια. Τὸν ἀγιώτατον καὶ μακαριώτατον Πάπαν Δ'. ὃν προέγνω καὶ * * * προχειρίσασθαι τὴν ἀγίαν σου καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ τὸν ὁσιώτατον ἐπίσκοπον Δ'. τὸν ἡμέτερον, συντηρῶν συντήρησον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς, ἐκτελοῦντας αὐτοὺς τὴν ὑπὸ τοῦ ἐμπειστευμένην ἀγίαν σου ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας. Μνήσθητι δὲ καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνώστων, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, λαϊκῶν. Μνήσθητι, Κύριε, τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευούσης, καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπίδουμένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων. Μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ τῶν ἀδελφῶν ἡμῶν δὸς αὐτοῖς ἐν ἐλέει καὶ οἰκτιρμοῖς εἶναι ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς. Μνήσθητι, Κύριε, καὶ ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀναξίων δούλων σου, καὶ τὰς ἁμαρτίας ἡμῶν ἐξάλειψον, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεός. Μνήσθητι, Κύριε, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου, καὶ τὰς ἁμαρ-

τίας μου ἐξάλειψον, ὡς φιλάνθρωπος Θεός. Συμπάρεσο δὲ ἡμῖν λειτουργοῦσι τῷ παναγίῳ σου ὀνόματι. Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. Τὴν εἰδωλολατρειαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου. Τὸν Σατανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν σύντριψον ὑπὸ τοὺς πόδας ἡμῶν. Τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε, ὡς πάντοτε, καὶ νῦν ταπεινώσον. Γύμνωσον αὐτῶν τὴν ὑπερηφανίαν· δείξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν· τὰς ἐπιβουλάς αὐτῶν καὶ τὰς πανουργίας ἃς ποιοῦσι καθ' ἡμῶν ἀπράκτους ποιήσον. Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸν ἅγιον. Τὸν δὲ λαὸν σου τὸν πιστὸν καὶ ὀρθόδοξον [εὐλόγησον], ἐπ' εὐλογίας χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιοῦντας τὸ θέλημά σου τὸ ἅγιον.

Ὁ διάκονος. Οἱ καθήμενοι ἀνάστητε.

Ὁ ἱερεὺς λέγει εὐχήν.

Δύτρωσαι δεσμίους, ἐξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, ὀλιγοψυχοῦντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φωταγάγησον, πεπτωκότας ἔγειρον, σαλενομένους στήριξον, νενοσηκότας ἴασαι· πάντας, ἀγαθέ, εἰς τὴν ὁδὸν τῆς σωτηρίας σύναψον, καὶ αὐτοὺς * * * τῇ ἀγίᾳ σου ποίμνῃ· ἡμᾶς δὲ ῥύσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ κατὰ πάντα γενόμενος.

Ὁ διάκονος. Εἰς ἀνατολήν.

Καὶ κλίνει ὁ ἱερεὺς καὶ εὐχεται.

Σὺ γὰρ εἰ ὁ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι.

ο

Σοὶ παραστήκουσι χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί. Σοὶ παραστήκουσι τὰ δύο τιμωτάτα σου ζῶα, τὰ πολυόματα χειρουβὶμ, καὶ τὰ ἑξαπτέρυγα σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ πρόσωπα καλύπτοντα καὶ δυσὶ τοὺς πόδας, καὶ δυσὶν ἰπτάμενα, κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στόμασι καὶ ἀσυγήτοις θεολογίαις, τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα, καὶ λέγοντα τῇ μεγαλοπρεπεῖ σου δόξῃ.

Ἄγιος, ἅγιος, ἅγιος Κύριος σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης. [Ἐκ φώνως.] Πάντοτε μὲν πάντας ἁγιάζῃ, ἀλλὰ καὶ μετὰ πάντων τῶν σε ἁγιαζόντων, δέξαι, Δέσποτα Κύριε, καὶ τὸν ἡμέτερον ἁγιασμόν, σὺν αὐτοῖς ὑμνοῦντων καὶ λεγόντων,

Ὁ λαός.

Ἄγιος, ἅγιος, ἅγιος Κύριος.

Ὁ ἱερεὺς σφραγίζει τὰ ἅγια, λέγων.

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης διὰ τῆς ἐπιφανείας τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· πληρωσον, ὁ Θεός, καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐλογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου Πνεύματος. Ὅτι αὐτὸς ὁ Κύριος καὶ ὁ Θεὸς καὶ παμβασιλεὺς ἡμῶν Ἰησοῦς ὁ Χριστὸς τῇ νυκτὶ ἢ παρεδίδου ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων ὑψίστατον * * * θάνατον σαρκί, συνανακλιθεὶς μετὰ τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων, λαβὼν ἄρτον μετὰ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὅλων, εὐχαριστήσας, εὐλο-

γήσας, ἀγιάσας, κλάσας, διέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·

Ἐκφώνως.

Λάβετε, φάγετε.

Ὁ διάκονος. Ἐκτείνετε.

Ὁ ἱερεὺς ἐκφώνως.

Τοῦτο γάρ ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἅφεςιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς λέγει ἐπευχόμενος.

ᾠσαύτως καὶ το ποτήριον μετὰ τὸ δειπνήσαι λαβών, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀναβλέψας εἰς τὸν οὐρανὸν πρὸς σε τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὄλων, εὐχαριστήσας, εὐλογήσας, πλήσας Πνεύματος ἁγίου, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών,

Ἐκφώνως.

Πίετε ἐξ αὐτοῦ πάντες.

Ὁ διάκονος. Ἐτι ἐκτείνετε.

Ὁ ἱερεὺς ἐκφώνως.

Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον εἰς ἅφεςιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς εὐχεται οὕτως.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, πίνητε δὲ καὶ ποτήριον τοῦτο, τὸν ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθω.

Τὸν θάνατον, Δέσποτα Κύριε παντοκράτορ, ἐπουράνιε βασιλεῦ, τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλοντες, καὶ τὴν τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες, καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦμεν, καὶ τὴν ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδραν, καὶ τὴν δευτέραν καὶ φρικτὴν καὶ φοβερὰν αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρχεσθαι κρῖναι ζῶντας καὶ νεκροὺς ἐν δικαιοσύνῃ, καὶ ἀποδοῦναι [ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ], σοί, Κύριε ὁ Θεὸς ἡμῶν, τὰ σὰ ἐκ τῶν σῶν δώρων προεθήκαμεν ἐνώπιόν σου.

Καὶ δεόμεθα καὶ παρακάλουμεν σέ, φιλόανθρωπε ἀγαθέ, ἐξαπόστειλον ἐξ ὑψους τοῦ ἁγίου σου, ἐξ ἐτοιμῶν κατοικητηρίων σου, ἐκ τῶν ἀπεριγράπτων κόλπων, αὐτὸν τὸν Παράκλητον, τὸ Πνεῦμα τῆς ἀληθείας, τὸ ἅγιον, τὸν κύριον, τὸ ζῶποιοῦν, τὸ ἐν νόμῳ καὶ προφήταις καὶ ἀποστόλοις λαλήσαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα πληροῦν, ἐνεργοῦν τε αὐτεξουσίως, οὐ διακοινῶς, ἐφ' οὗς βούλεται, τὸν ἁγιασμὸν εὐδοκίᾳ τῇ σῇ, τὸ ἀπλοῦν τὴν φύσιν, τὸ πλημερὲς τὴν ἐνέργειαν, τὴν τῶν θείων χαρισμάτων πηγὴν· τό σοι ὁμοούσιον· τὸ ἐκ σοῦ ἐκπορευόμενον· τὸ σύνθρονον τῆς βασιλείας σου, καὶ τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ἔτι δὲ ἐφ' ἡμᾶς καὶ ἐπὶ τοὺς ἄρτους τούτους καὶ ἐπὶ τὰ ποτήρια ταῦτα τὸ Πνεῦμα σου τὸ ἅγιον [κατάπεμψον], ἵνα αὐτὰ ἁγιάσῃ καὶ τελειώσῃ, ὡς παντοδύναμος Θεός, [Ἐκφώνως] καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐκφώνως.

Τὸ δὲ ποτήριον, αἷμα τῆς καινῆς διαθήκης, αὐτοῦ τοῦ

Κυρίου καὶ Θεοῦ καὶ Σωτῆρος, καὶ παμβασιλέως ἡμῶν
Ἰησοῦ Χριστοῦ.

Ὁ διάκονος. Κατέλθετε οἱ διάκονοι.

Ὁ ἱερεὺς ἐκφώνως.

Ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μεταλαμ-
βάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφρο-
σύνην, εἰς ἁγιασμόν, εἰς ἐπανανέωσιν ψυχῆς, σώματος,
καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου
καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου σου ὀνό-
ματος, εἰς ἄφεσιν ἁμαρτιῶν ἵνα σου καὶ ἐν τούτῳ,
καθὼς καὶ ἐν παντί, δοξασθῇ καὶ ὑμνηθῇ καὶ ἁγιασθῇ
τὸ πανάγιον καὶ ἔντιμον καὶ δεδοξασμένον σου ὄνομα
σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ Πνεύματι.

Ὁ λαός. Ὡςπερ ἦν καὶ ἐστίν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ ἱερεὺς εὐχεται καθ' ἑαυτόν.

Θεὲ φωτός, γεννήτορ ζωῆς, ἀρχηγὲ χάριτος, ποιητὰ
αἰώνων, θεμελιωτὰ γνώσεως, δωρητὰ σοφίας, θησαυρὲ
ἀγιωσύνης, διδάσκαλε εὐχῶν καθαρῶν, ψυχῆς εὐερ-
γέτα, ὁ τοῖς ὀλιγοψύχοις εἰς σὲ πεπειθῶσι διδοὺς ἂ
ἐπιθυμοῦσιν ἄγγελοι παρακύψαι· ὁ ἀναγαγὼν ἡμᾶς
ἐξ ἀβύσσου εἰς φῶς, ὁ δοὺς ἡμῖν ἐκ θανάτου ζωὴν, ὁ
χαριστάμενος ἡμῖν ἐκ δουλείας ἐλευθερίαν, ὁ τὸ ἐν ἡμῖν
σκότος τῆς ἁμαρτίας διὰ τῆς παρουσίας τοῦ μονογενοῦς
σου Υἱοῦ λύσας, αὐτὸς καὶ νῦν, Δέσποτα Κύριε, διὰ τῆς
ἐπιφουιτήσεως τοῦ παναγίου σου Πνεύματος, καταύγα-
σον τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν, εἰς τὸ μεταλα-
βεῖν ἀκατακρίτως τῆς ἀθανάτου καὶ ἐπουρανίου ταύτης
τροφῆς· καὶ ἁγίασον ἡμᾶς ὀλοτελῶς ψυχῇ, σώματι, καὶ
πνεύματι, ἵνα μετὰ τῶν ἁγίων σου μαθητῶν καὶ ἀπο-
στόλων εἰπώμεν σοὶ τὴν προσευχὴν ταύτην, τὸ

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐξ ἧς.

Ἐκφώνως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλόανθρωπε Κύριε, μετὰ παρρησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισμένῃ, ἐν ἀπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν

Ὁ λαός.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, κ.τ.λ.

Ὁ ἱερεὺς εὐχεται.

Ναὶ Κύριε, Κύριε, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Οἶδεν γὰρ ἡ πολλή σου εὐσπλαγχνία, ὅτι οὐ δυνάμεθα ὑπενέγκειν διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν· ἀλλὰ ποιήσον σὺν τῷ πειρασμῷ καὶ ἔκβασιν, τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν. Σὺ γὰρ ἔδωκας ἡμῖν ἐξουσίαν πατεῖν ἐπάνω ὀφείων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ. [Ἐκφώνως.] Ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος.

Τὰς κεφαλὰς ὑμῶν τῷ Ἰησοῦ κλίνειτε.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ καθήμενος ἐπὶ τῶν χειρουβίμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ· ὁ ἐξ ὑδάτων οὐρανὸν σκευάσας, καὶ τοῖς τῶν ἀστέρων χοροῖς κατακοσμήσας· ὁ ἐν ὑψίστοις ἀσωμάτους ἀγγέλων συστησάμενος στρατιάς πρὸς ἀενάους δοξολογίας· σοὶ ἐκλίνουμεν τὸν αὐχένα τῶν ψυχῶν καὶ τῶν

σωμάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα σημαίνοντες, καὶ δεόμεθά σου, τὰς σκοτοειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν διανοίας ἀπέλασον, καὶ ταῖς τοῦ ἁγίου σου Πνεύματος θεοείδεσιν αὐγαῖς τὸν ἡμέτερον νοῦν καταφαίδρυνον, ὅπως τῇ γνώσει σου πληθυνόμενοι, ἀξίως μετὰσχοιμεν τῶν προκειμένων ἡμῖν ἀγαθῶν, τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὴν πολλὴν καὶ ἀνεξιχνίαστον σου ἀγαθότητα, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ. [Εκφώνως.] Δί' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Πνεύματι.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος.

Μετὰ φόβου Θεοῦ [πρόσχωμεν].

Ὁ ἱερεὺς εὐχεται.

Ἄγιε, ὕψιστε, φοβερέ, ὁ ἐν ἁγίοις ἀναπανόμενος, Κύριε, ἀγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύματος. Σὺ γὰρ εἰπας, Δέσποτα, Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος εἰμί. Κύριος ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεοῦ Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε, συναῖδιε, καὶ σύναρχε, πρόσδεξαι τὸν ἀκήρατον ὕμνον, σὺν τοῖς χερουβὶμ καὶ σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου, ἐξ ἀναξίων μου χειλέων βοῶντα καὶ λέγοντα,

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ ἱερεὺς ἐκφώνως.
ΤΑ ἍΓΙΑ ΤΟΙΣ ἍΓΙΟΙΣ.

Ὁ λαός.

Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς ἅγιος, ἐν Πνεῦμα ἅγιον,
 εἰς ἐνότητα Πνεύματος ἁγίου. Ἀμήν.

Ὁ διάκονος.

Ἐπεὶ σωτηρίας καὶ ἀντιλήψεως.

Ὁ ἱερεὺς σφραγίζων τὸν λαὸν ἐκ-
 φώνως.

Ὁ Κύριος μετὰ πάντων.

Καὶ κλάνει ὁ ἱερεὺς τὸν ἄρτον, καὶ
 λέγει.

Αἰνεῖτε τὸν Θεὸν ἐν τοῖς [ἁγίοις, καὶ τὰ ἐξῆς
 τοῦ ψαλμοῦ].

Καὶ μελίζει ὁ ἱερεὺς λέγων τοῖς πα-
 ροῦσιν.

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει, διὰ τῆς
 μεγάλης, κ.τ.λ.

Καὶ λέγει ὁ ἱερεὺς.

Κελεύετε.

Ὁ κληρὸς.

Τὸ Πνεῦμα τὸ ἅγιον κελεύει καὶ ἁγιάζει.

Ὁ ἱερεὺς.

Ἴδου ἡγιασται καὶ τετελείωται.

Ὁ κληρὸς.

Εἰς Πατὴρ ἅγιος· τρίς.

Καὶ λέγει ὁ ἱερεὺς.

Ὁ Κύριος μετὰ πάντων.

Ὁ κληρὸς.

Καὶ μετὰ τοῦ πνεύματος σου.

Ὁ ἱερεὺς λέγει.

Αὐτὸς εὐλόγησεν αὐτόν.

Καὶ μεταλαμβάνει ὁ ἱερεὺς.

Εὐχή.

Τῆς κατὰ φιλανθρωπίας.

Ἄλλως.

Ὅν τρόπον ἐπιποθεὶ ἡ ἑλαφος ἐπὶ τῆς πηγῆς.

Καὶ ὅταν μεταδιδοῖ τῷ κλήρῳ, λέγει.

Σῶμα ἁγιον.

Καὶ εἰς τὸ ποτήριον λέγει.

Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν.

Καὶ μετὰ τὸ πληρῶσαι, λέγει ὁ διά-
κονος.

Ἐπὶ προσευχὴν στάθητε.

Ὁ ἱερεὺς.

Εἰρήνη πᾶσιν.

Ὁ διάκονος.

Προσεύξασθε.

Ὁ ἱερεὺς εὐχεται τὴν εὐχαριστίαν.

Εὐχαριστοῦμέν σοι, Δέσποτα Κύριε ὁ Θεὸς ἡμῶν,
ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων,
καὶ ἐπουρανίων σου μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ
εὐεργεσίᾳ καὶ ἁγιασμῷ καὶ σωτηρίᾳ τῶν ψυχῶν καὶ
τῶν σωμάτων ἡμῶν, καὶ δεόμεθα καὶ παρακαλοῦμέν σε,
φιλόνητο, ἀγαθὲ Κύριε, χάρισαι ἡμῖν τὴν κοινωνίαν
τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογε-
νοῦς σου Υἱοῦ, εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην
ἀνυπόκριτον, εἰς πλησμονὴν θεοσεβείας, εἰς ἀποτροπὴν
ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἐφόδιον

ζωῆς αἰώνιου, εἰς ἀπολογία ἐνπρόσδεκτον τὴν ἐπὶ τοῦ
φοβεροῦ βήματος τοῦ Χριστοῦ σου· [ἐκφώνως]
δι' οὗ καὶ μεθ' οὗ, σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Εἵτα ὁ ἱερεὺς στρέφεται πρὸς τὸν λαόν,
λέγων.

Ἄναξ μέγιστε, καὶ τῷ Πατρὶ σύναρχε, ὁ τῷ σῷ
κράτει τὸν ἄδην σκυλεύσας, καὶ τὸν θάνατον πατήσας,
καὶ τὸν ἰσχυρὸν δεσμεύσας, καὶ τὸν Ἀδὰμ ἐκ τάφου
ἀναστήσας τῇ θεουργικῇ σου δυνάμει καὶ φωτιστικῇ
αἴγλῃ τῆς σῆς ἀρρήτου θεότητος, αὐτός, Δέσποτα, διὰ
τῆς μεταλήψεως τοῦ ἀχράντου σου σώματος καὶ τοῦ
τιμίου σου αἵματος ἔξαπόστειλον τὸν ἀόρατόν σου
δεξιάν, τὴν πλήρη εὐλογιῶν, καὶ πάντας ἡμᾶς εὐλόγη-
σον, οἰκτείρησον, σθένωσον τῇ θεϊκῇ σου δυνάμει, καὶ
περίελε ἀφ' ἡμῶν τὴν κακοηθὴ καὶ ἁμαρτάδα σαρκικῆς
ἐπιθυμίας ἐργασίαν· καταύγασον τοὺς νοητοὺς ἡμῶν
ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς ἀνομίας, σύναψον
ἡμᾶς τῷ παμμακαρίστῳ, τῷ εὐαρεστήσαντι σοι συλ-
λόγῳ, ὅτι διὰ σοῦ καὶ σὺν σοὶ τῷ Πατρὶ καὶ τῷ πανα-
γίῳ Πνεύματι πᾶς ὕμνος πρέπει, τιμὴ, κράτος, προσκύ-
νησις τε καὶ εὐχαριστία, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αἰῶνας τῶν αἰῶνων.

Ὁ διάκονος. Πορεύεσθε ἐν εἰρήνῃ.

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

Ὁ ἱερεὺς ἐκφώνως.

Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, ἡ χάρις τοῦ Υἱοῦ,
Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ, ἡ κοινωνία καὶ ἡ δω-
ρεὰ τοῦ παναγίου Πνεύματος, εἴη μετὰ πάντων ἡμῶν,
νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ λαός. Ἀμήν.

Εἴη τὸ ὄνομα Κυρίου εὐλογούμενον.

Ὁ ἱερεὺς ἐπεύχεται ἐν τῷ διακονικῷ
λέγων.

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμὸν ἐν τῇ μετου-
σίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ
μονογενοῦς σου Υἱοῦ· δὸς ἡμῖν τὴν χάριν καὶ τὴν δω-
ρεὰν τοῦ παναγίου Πνεύματος, καὶ φύλαξον ἡμᾶς
ἀμώμους ἐν τῷ βίῳ, καὶ ὁδήγησον εἰς τὴν τελείαν ἀπο-
λύτρωσιν καὶ υἰοθεσίαν, καὶ εἰς τὰς μελλούσας αἰωνίους
ἀπολαύσεις. Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν
δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Καὶ ἀπολύει λέγων.

Εὐλογεῖτω ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων καὶ σκέ-
πων καὶ διατηρῶν πάντας ἡμᾶς διὰ τῆς μεθέξεως τῶν
ἁγίων αὐτοῦ μυστηρίων, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

